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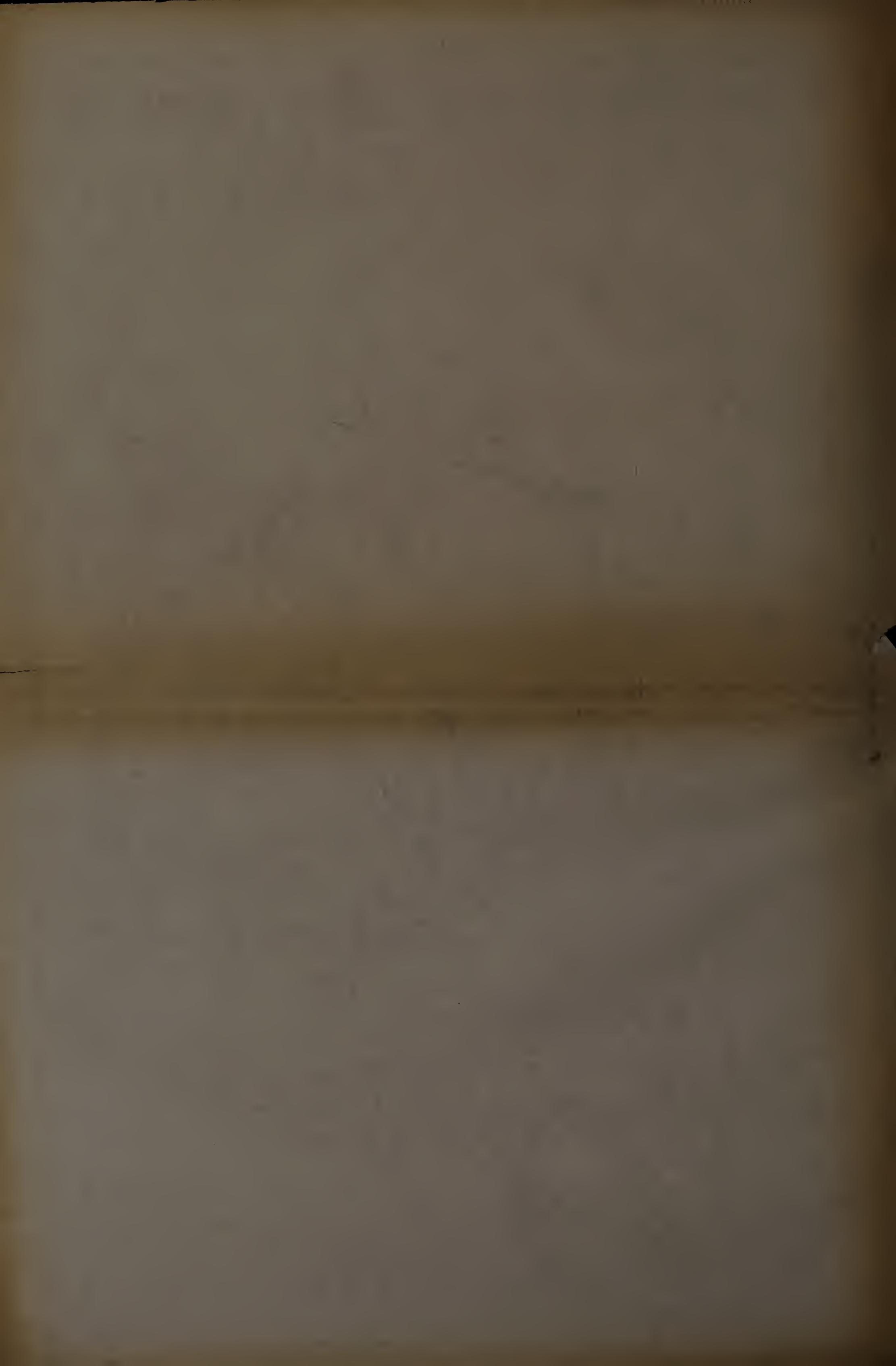
The Only Bilingual Newspaper Published in New England Serving the Asian Community



黃艷清作

After the bitterly cold winter, the plum tree is even stronger

Yim Wong



The Year of the Horse Comes Riding

by Ed McInnis

On Saturday, January 27th, the Year of the Horse - year 4688 in the Asian lunar calendar - breaks from the starting gate. Sandwiched between the slithering snake and the bleating ram in the Chinese zodiac, the horse holds its head high. Zodiac-watchers say the Year of the Horse can trot, canter or gallop but whatever the pace, it is always energetic.

"The horse symbolizes action and forward movement," says Peter Bak Fun Wong, principal of the Quincy Community School and member of the Chinatown/South Cove Neighborhood Council. "It is a time for activity but not wildness."

Unlike the Western zodiac, which runs for twelve months, the Chinese zodiac completes a cycle in twelve years. The cycle was started by the Yellow Emperor's prime minister in the year 2698 B.C. All the signs of the zodiac are animals: rat, ox, tiger, rabbit, dragon, snake, horse, ram, monkey, rooster, dog and boar. Each animal has different characteristics which color the course of its year. Stargazers say the Year of the Horse is a good bet to be a thoroughbred.

"The horse represents courage and uprightness," says Doris Chu, president of the Chinese Culture Institute. "Of the twelve animals, the horse is one of the most beloved. The dragon is the most auspicious, but the horse is the most admired."

"In history," she adds, "the Chinese royal family always had beautiful stallions. Tribute often came in the form of horses as far away as West Asia and Mongolia."

The New Year is a time to get a fresh start. Chinese culture advises people to put aside old grievances, get rid of personal shortcomings and prepare to work for future prosperity. The Year of the Horse is a good time to saddle up and take the reins for a period of productivity.

"The year of the Horse should be a good year," says Thanh Tran, counselor at the Chinese American Civic Association. "Everybody can have good business and their business can grow a lot. Last year - the Year of the Snake - was not that good. After eating, the snake likes to sleep. He is lazy. But the horse likes to do things quickly. Everyone can get their business done during the Year of the Horse."

The year of the Horse has a special significance for those born in that year. That means those born in 1906, 1918, 1930, 1942, 1954, 1966 and 1978 should ride high in the coming year.

"I'm satisfied to be born in the Year of the Horse," states Kay Hoon Tan, here on a student visa from Singapore. "The horse is supposed to be a good sign. It means to be vibrant, friendly and honest. Honesty is the most important thing. It also means to be quick-tempered sometimes."

"It's supposed to be a lucky year for me. I have one more year on my student visa and I plan to work hard and make the most of it."

New Year's is the Chinese community's most significant celebration. People exchange gifts of cooked food, oranges and tangerines, as well as "good words." Posters and banners in red, the traditional color of good luck, signify the desire to begin the new year with hope and harmony. Popping firecrackers, clanging cymbals, beating drums, and dynamic lion and dragon dances symbolize the community's intention to get the new year off to a high-



Tartars Travelling on Horseback, by Li Tsan-Hua, (detail), 10th century, Later T'ang Dynasty.

"When horses run, you can see their joy. I hope we have that as a community. We can work as a team for more housing and social services for people who need them."

--Bak Fun Wong

powered start.

"The good thing about horses is that they can work as a team," says Peter Bak Fun Wong. "That's the exciting part of this year. The community can work for a clean and beautiful Chinatown. Let's go beyond egg roll and fried rice. We want people to respect the community, not just come here and eat."

"The year of the horse can be heroic," Wong adds. "When horses run, you can see their joy. I hope we have that as a community. We can work as a team for more housing and social services for people who need them. That's what I think about when I think about the Year of the

Horse."

New Year's is especially a time for family gatherings. Traditional Chinese families burn paper money to worship the gods of heaven, earth, and the household, as well as the spirits of their ancestors. Relatives give red envelopes containing lucky money to children and unmarried adults for their future health and success. And the families enjoy sumptuous New Years meals which often feature fish, a food symbolic of surplus.

"The Lunar New Year is a real big family thing," says Kay Hoon Tan. "My family has a big reunion dinner the night before New Year's day. We cook a

steamboat, which some people call a Mongolian hot pot. Everybody eating from the same circular pot symbolizes the unity of the family."

As the high-spirited Year of the Horse prepares to prance, Tan adds:

"Lunar New Year is a real important time of year when the Chinese and Vietnamese can affirm their culture, especially here in America. It's a good thing to be proud of it and to celebrate to the full extent to reclaim and reaffirm our cultural identity."

Inside Features: Art, Celebrations, Immigrant history

Artists Bring Thought, Style to Sampan

Once again the *Sampan* is lucky to have fine works of art from local Asian artists grace the cover and calendar of our special New Year's edition. Both artists represent contrasting styles, and both display accomplishment and insight into the impact of art. The *Sampan* would like to thank Shan Jing Mei, a member of the ESL Essay class at the Chinese American Civic Association, for his delightful contribution of the panda bears and bamboo. We wish all our artists a creative and successful Year of the Horse.

"After the bitterly cold winter, the plum tree is even stronger" by Yim Wong.

Yim Wong's inspiration for her expressive painting of plum blossoms was the June 4th massacre of Chinese students at Tiananmen Square. The plum blossom, a symbol in traditional Chinese art for stunning endurance in the midst of cruel weather has a special significance for the June 4th student movement, Wong believes. As a sign of rejuvenative strength, the plum blossom means that despite adversity, the Chinese student movement will not be defeated; on the contrary, Wong notes, "we will be stronger than before because new growth is much more rigorous." Speaking as one who watched with joy as the movement progressed through last spring, and then horror when 2,000 people were killed in Tiananmen Square, Wong said that she felt depressed for months until she realized the importance of fighting back. "If we are not optimistic we will do nothing," she said.

Yim Wong grew up in Hong Kong with a longing for China, she said. Even the Chinese name for China, which includes the word "country" had a powerful resonance for her, "Hong Kong doesn't

have that word 'country,' what I always wanted." Her mother's fears of Communism in China discouraged her from visiting even though Wong had aunts living in Canton.

Eventually, she saved up enough money to visit China herself, travelling for one month to major cities in Mainland China. At U. Mass. Boston she minored in art and majored in math in 1986, when she quickly decided to make art her lifetime career. She taught painting at Lee's Association in Chinatown and soon left for Taiwan to study for seven months in 1987. Since her return, she has been enrolled in graduate art studies at Southern Massachusetts University.

Wong is committed to exploring her Chinese culture through art as intensely as possible, "I am very conscious of Chinese culture in my painting. I want to use everything I have, therefore my culture and history plays a very important role in my work." Although Wong uses acrylic, canvas, and oil, she also is an expert in the traditional use of rice paper and Chinese pigment. The plum blossom painting on the *Sampan* cover is on rice-paper and uses Chinese pigments.

Just as important to her is the display of work in *Sampan* where it can be seen by people who may not get to an exhibit or museum. She believes art should go beyond the personal. "It's not just for my pleasure. Art is done for people, and it has to be exposed to all people."

Currently, Wong is working on a series of paintings in acrylic which continue her theme of outrage and rejuvenation sparked by the Chinese student movement at Tiananmen Square. She hopes to enter these paintings in a New York show on that theme.

* * *

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A painting by Shan Jing Mei.

"Eating" by Rong Gie Xie

Rong Gie Xie's painting demonstrates a contrasting style. His intention is to capture some of our most human gestures and reveal them through the transparency of water color. His works feature people, city scapes and landscapes which often show the action of color and motion. Speaking of his work, Xie emphasizes its simplicity and humanity.

Every since he was a child, he has been drawing and painting, he said. "When I was a child, my grandmother gave me pencil, paper, and so I started. . ." Only four months in the United States, he would like to find a job related to painting, or one which would allow him freedom to create. He studied fine arts at the university in Canton. Currently

he is taking courses in English at Bunker Hill Community College. Rong Gie Xie's works are on exhibit at the Copley Society gallery on Newbury Street.



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Best Wishes for a Happy
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New Year is a Holiday of Joy for Chinese



Bronze horse; Eastern Han dynasty

by Q.S. Tsao

Holidays are a time of celebration, joy, family, and tradition. The Chinese holidays celebrate the changing seasons or respect for one's ancestors. Traditionally, it was a time that gave people relief from work and a chance for rest and recreation. The holidays were based on a lunar calendar consisting of twenty-

nine or thirty days in a month with a full moon falling on the fifteenth of the month.

The Chinese people will celebrate the most important holiday festival of the year, the first month of the first day of the new moon after the sun enters Aquarius. The Chinese Lunar New Year falls on January 21 and February 19 of each year.

Festivities usually begin a few weeks before the New Year. The last ten days of the year are the time that the Kitchen God is supposed to return to heaven to report on the conduct of each member of the family during the year. The Kitchen God is hung in the kitchen and is symbolized by a piece of red paper with a printed image. Every Chinese

home would draw a thick slab of paste across the god's mouth to prevent the god from reporting on what goes on inside the household since he knows what each member of the family did during the year. On New Year's Eve, all members in a Chinese family are busy preparing for the New Year. All debts should be settled, the house must be in order, and new clothes and new shoes laid out. New Year's Day, and the days following New Year are spent in feasting and visiting; honors are paid to ancestors and to one's parents and friends; and another year is added to the age of each family member.

In theory, the New Year festival lasts until the fifteenth day of the first month and ends with the Feast of Lanterns. This is often a very gay occasion. Beginning on the tenth or eleventh day of the New Year Festival, people begin to display lanterns and streamers everywhere; store-fronts, residential doorways, and every possible vantage point. The lanterns are of every imaginable shape, size and color. Fire crackers are set off to mark the beginning of the festivities and ends with the dragon parade which symbolizes royalty. The dragon also symbolizes all things good - wisdom, justice, dignity, courage, harmony, righteousness, benevolence, and good luck.

Ching Ming, the festival for "sweeping the graves" is the major Chinese festival and coincides with Easter. It comes one

hundred and six days after the winter solstice on the lunar calendar (usually late March or early April). Families visit the ancestral graves to decorate them with prayers written in black ink on white paper and branches of willow. In addition, there are feasts and entertainments of every kind for the living.

The Dragon Boat Festival, on the fifth day of the fifth month was originally associated with the summer solstice when appeals were made for rain. In Boston, boat races on the Charles River signify this festival.

Two other festivals are celebrated on the full moon: the All's Soul's Day, on the fifteenth of the seventh month; and the August Moon Festival on the fifteenth of the eighth month which celebrates the harvest. The All Soul's Day is a Buddhist holiday to say prayers for the souls of all those who died in strange lands or at sea without benefit of proper burial. The Harvest Moon Festival is a time of great rejoicing and feasting.

All Chinese festivals and family celebrations bring diversion from the routine of life. It's a time for rest, recreation, reflection, and feasting. Our customs and traditions reflect our beliefs and festivals allow us to preserve and pass on these values from generation to generation.



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Best Wishes for the Year 4688

Vietnamese Celebrate New Year with Family

The Vietnamese New Year is a very special occasion to both present day Vietnamese and their ancestors, said Thanh Pham-Do, the president of the Vietnamese Community of Massachusetts. "It's the very first day of the calendar year. And as the Year of the Horse, it is a special day of energy and dynamism."

Through-out the year the Vietnamese work very hard as farmers, retail workers, laborers, or store-owners. New Year's celebration gives them a chance to unite with their families and enjoy a party.

"We have a gathering at home where we show respect for our elders, our parents and our grandparents. We wear new clothes and eat delicious food. We wish our children good luck by giving them gifts," Pham-Dosaid.

Thanh Tran, a counselor who works at the Chinese American Civic Association and a native of Vietnam says that the Chinese-Vietnamese Lunar New Year, which falls this year on Jan. 27th, is more accurate than the western New Year. It is a time of hope and renewal in Vietnam,

he says. Activities begin fifteen days before New Year's when merchants sell their goods on the street, stores hold parties for their employees and whole towns shoot off fire-crackers.

"It is a time to start over. Businesses pay back all of their debts usually, and even if they can't pay them off, if a business is well respected, the debt is forgiven. Then the business can start all over again." The shooting of fire-crackers, Tran says, symbolizes the success of the business.

Cooking begins weeks ahead of time, too, Tran says. He likes to prepare *truong*, a delicacy made of sticky rice, sausage, Chinese mushrooms and oysters. The ingredients are wrapped in a leaf and then steamed. He prepares them weeks ahead of time because they are so time-consuming.

The holiday is so important to families, Tran stresses, that if one member cannot make it to the family dinner, then the others will predict an unlucky year. Many families will go to the temple, he says, where they will pay respect to their ancestors by burning incense. It is a common practice for temples to provide a free vegetarian lunch to people fifteen days before the New Year.

In present day Vietnam, Tran adds, many people try to escape

the country because the soldiers are more lax. "Many of them look the other way, or people buy them off. Almost 80 percent of the soldiers are Buddhist, and many are sympathetic to the people," he noted.

Thanh Pham-Do extends an invitation to all Vietnamese and friends of the Vietnamese, of whatever origin or belief to attend the New Year's festivities on Jan. 28 at the Quincy School, 885 Washington St. Celebrations begin at noon and will last until 3 pm.



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Chinese-Americans, Past and Present

by Ed Goon

Chinese-Americans first arrived in this country in 1782 in New York harbor and were looked upon with curiosity. Ever since, the American perspective of Chinese-Americans has vacillated between curiosity, to warm-hearted embracement, to fear and hostility, and back again. Chinese and Asian-Americans have entered the U.S. in two distinct immigration waves, from 1849 to 1924 during the California gold rush days when one million (most were Japanese) entered and from 1965 to 1985 when three and one-half million entered. In between, exclusionary legislation, most notoriously the Chinese Exclusion Act of 1882, greatly inhibited the migration of Chinese and all Asians to America.

During the late 1800s, thousands of Chinese fled the political turbulence resulting from the Opium Wars and the Red Turban Rebellion for the land of promise, America. Most Chinese during that time were from the Guangdong province. The first Chinese optimistically ventured into Hawaii to cultivate the plantations, prospected and mined for gold in California in the hopes of striking it rich, and toiled on the Transcontinental railroad in the Sierra Mountains. Most had the same dream: they wanted to strike it rich and return to China as wealthy and respected men, envied by the townspeople -- not the first immigrant group to imagine this dream. The first Chinese were welcomed by the citizens both as fellow settlers but as workers,

because California badly needed laborers to help build the state. Twelve thousand Chinese comprised 90 percent of the Central Pacific Railrod, and cut their way through the Sierra Nevadas. However, the Chinese were markedly different from other immigrant groups because the immigration of Chinese women was discouraged, preventing the establishment of thriving Chinese communities. In 1852, of 11,794 Chinese, only 7 were women!

However, in the late 19th century, increasing friction between Chinese laborers and white laborers would bring the first chapter of Chinese-American history to a sad close. White laborers, alarmed at the competition from the first Chinese-Americans, lobbied for the Chinese Exclusion Act of 1882, one of the most regrettable pieces of legislation ever to pass through Congress. This act effectively halted any growth in the Chinese-American population.

A series of tougher laws restricted Chinese-Americans even further and contributed towards a decline in the dwindling population. Most bachelor Chinese had become sojourners at this time, congregating in Chinatowns (notably San Francisco and New York), and worked in laundries, restaurants, or in the tourist trade since they couldn't get jobs in mainstream society. However, even during these times, many children from Chinese-American families went to high school and college, cl-



ing to the hope of advancing the next generation of Chinese-Americans.

World War II ushered in an era of rapid changes to the state of Asian and Chinese-Americans in the United States. In 1941 President Roosevelt issued a proclamation prohibiting discrimination in war factories, opening avenues for Chinese in defense industries and in the army. In addition, because China was an ally of the United States, the Chinese Exclusion Act of 1882 was finally repealed, although it permitted only 105 Chinese and eligibility for citizenship. However, the war against the Nazi policies of racism brought about a shift in the political and social climate of the United States. How could the United States, which had fought for democracy and justice in the world, justify its attitude toward its own citizens? Law after law either directly or indirectly

restricting the rights of Asian and Chinese-Americans were stricken down in the 1950s and 1960s, most notably Brown v. the Board of Education, the 1952 McCarran-Walter Act, and perhaps, most significantly, the modification of the immigration quota in 1965 to 20,000 per country, regardless of whether they were European or Asian in origin. Relatives of citizens were outside the quota and could be brought in at any time.

Since 1965, there has been a veritable renaissance in the Chinese-American community. Between 1965 and 1984, 419,373 Chinese have swarmed into the country, almost as many as the 426,000 that came between 1849 and 1930. In those twenty years, the Chinese-American population has quadrupled from 237,000 to 812,000, becoming the fastest growing immigrant group in the

United States. Along with the large influx of new Chinese-Americans came a wave of opportunity. The children of the new Chinese-Americans ran up the steps of higher education into the arms of Alma Mater at places like Berkeley, Harvard, Yale, Stanford, MIT, Cal Tech and the University of Chicago. Twenty-five percent of the graduating class at Berkeley, 10 percent of the Ivy League's graduating class, and 21 percent of MIT's graduating class are Asian or Chinese-Americans. After grabbing their sheepskins, Chinese-Americans have ventured through the doors of corporate America. In 1980, 42 percent of the Chinese were engaged in well-paying managerial or technical occupations.

With all this celebration of Chinese-American success, should we pinch ourselves?

We don't have to pinch very hard because although 42 percent work in professional jobs, 52 percent of Chinese-Americans still work in ethnically-centered jobs around Chinatowns in the garment industry and in restaurants. Although the income levels appear to be high, they are all centered in East or West Coast where the cost of living is high and the census counted family incomes. Everyone in a Chinese family works. And Chinese-Americans typically do not permeate many other sectors of business or society. Although we look with much pride and feel much more optimistic than our predecessors, there is still cause for some caution.

(Editor's note: Please see chronology of Asian-American history on pages 8 and 9.)

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200 Years of Asian Immigrant History

1790 All "free white persons" are granted citizenship under the Naturalization Act of 1790.

1834 The first known Chinese woman to live in the United States, Afong Moy, was put on display in a New York theater.

1854 The California Supreme Court rules that testimony by Chinese, blacks, mulattos, and Native Americans would not be permitted in court.

1855 Chan Yong is denied citizenship on the basis of the 1790 Naturalization Law restricting citizenship to only whites.

1868 Burlingame Treaty ensured rights for Chinese for "free migration and emigration," and protected their rights to "travel and residence."

1870 Ordinance passed in San Francisco prohibiting the use of sidewalks to persons carrying loads on poles, a custom of the Chinese.

1871 A riot in Los Angeles resulted in the killing of 19 Chinese.

1880 Chinese make up .002 percent of the U.S. population. Between 1850 and 1882, 330,000 Chinese migrants entered the U.S. and 150,000 or 47 percent returned to China.

1882 The Chinese Exclusion Act prohibited the entry of Chinese to the United States, and denied Chinese from becoming naturalized citizens. This law was not repealed until 1943.

1900 The Chinese population in the U.S. declines from 105,465 in 1880 to 89,863 in 1900 while the rest of the country was

experiencing an unprecedented rise in population and immigration.

1905 China and other overseas Chinese communities boycotted U.S. products. These actions resulted in some relaxing of immigration regulations, but the exclusion laws remained unchanged.

1908 Korean women in San Francisco form "Hankuk Puin Hoe," to promote Korean language education, church activities, and Korean solidarity.

1913 Congressional legislation aimed at Japanese farmers in California excluded them from owning land.

1917 The U.S. enters World War I. Eventually, after the war, the United States, England, and Japan contend for control of China while the Communist movement in Asia begins.

1917 Immigration Act prohibits the immigration of laborers from almost all of Asia under so-called "barred zones." Japan was not included.

1918 Naturalization rights are given to all those who enlisted and served in the U.S. armed forces, regardless of race.

1922 In Ozawa vs. United States, Japanese immigrants are deemed ineligible for U.S. citizenship through naturalization; repealed in 1931.

1924 An act of Congress prohibited the entry of people not eligible to become citizens. The law curtailed Japanese immigration, and stopped Chinese women from entering the U.S.

1927 Weedin v. Chin Bow upheld the right of citizenship to foreign born grandchildren of U.S. citizens.



恭賀新禧

was repealed, although it allowed only 105 Chinese to enter the country.

1942 Under Executive Order 9066, 112,000 Japanese Americans are sent to ten relocation camps. Their property was confiscated as well.

1945 The United States drops the atomic bomb on Hiroshima and Nagasaki; Japan surrenders; Korea gains independence. At the end of World War II, the 442nd battalion, made up of Japanese

Continued on Page 9



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Continued from Page 8

Americans, had suffered 9,486 casualties, one of the highest rate for any unit in war. The 442nd was also one of the most decorated in United States military history.

1946 The passing of the War Brides Act, the GI Fiancees Act and the Act of 9 August 1946 allowed entrance of Asian war brides, fiancees, and children. Approximately 200,000 Asian war brides came to the United States after the war.

1946 The Philippines is declared independent, and the U.S. sets an annual immigration quota at 100 for Filipinos and Asian Indians.

1952 The McCarran-Walter Act allows aliens who were previously ineligible for citizenship to obtain naturalization rights.

1964 U.S. involvement in the Vietnam War escalates with the North Vietnamese bombing of two U.S. intelligence ships in the Gulf of Tonkin.

1965 The Immigration and Naturalization Act abolishes natural origin quotas and substitutes hemispheric quotas. A limit of 20,000 for each country was set.

1968 The Vietnam War intensifies. North Vietnam launches the Tet offensive; Nixon is elected president. Anti-war movement continues through-out the country and around the world.

1969 Troop withdrawals from Vietnam begin.

1972 Marcos declares martial law in the Philippines. President Park does likewise in South Korea.

1972 Title VII of the Civil Rights Act bans discrimination against employees on

the basis of race, color, religion, sex, or national origin.

1973 U.S. military intervention in Indochina ends with the signing of the Paris peace agreement.

1974 In *Lau v. Nichols*, the Supreme Court ruled that school districts must provide non-English speaking children with special programs.

1975 South Vietnam falls in April; American forces withdraw from Vietnam. Congress passes a law authorizing the resettlement of 130,000 Southeast Asians.

1976 *Wong v. Hampton* opens federal jobs to resident aliens.

1982 10,000 Asian garment workers in New York go on a strike that results in an improved union contract. President Reagan establishes a 1982 ceiling of 10,000 Southeast Asian admissions. The American Immigration Act offers top priority for immigration to children in Korea, Vietnam, Laos, Cambodia or Thailand who have been fathered by an American citizen.

1983 National Committee for Japanese American Redress files federal lawsuit on behalf of 120,000 internees, asking for monetary redress.

1984 Between 1965 and 1984, 419,373 Chinese have entered the country, almost as many as the 426,000 that came between 1849 and 1930. Chinese-American population has quadrupled from 237,000 to 812,000 to become the fastest growing immigrant group in the United States. 664,938 Filipinos entered the country between 1965 and 1984. The Koreans jumped from 10,000 to 500,000 in the same amount of time. Asian Indians increased from 10,000 to 525,000. Ap-

proximately 643,200 Vietnamese refugees had entered the country by 1984. 93,646 Japanese entered the U.S. between 1965 and 1984.

1986 The U.S. civil Rights Commission issues a draft report on the rise of anti-Asian violence. The report recommended that all Americans work to resolve the problem.

1987 Congress passes the Simpson-Rodino Immigration Bill which fines employers who hire undocumented workers. The bill also provides amnesty for undocumented persons who came to the U.S. before 1982.

1988 Congress passes a bill publicly apologizing for the internment of Japanese-Americans during World War II.

1989 Approximately 2,000 Chinese students protesting corruption in government and calling for a more democratic country were killed by military troops in Tiananmen Square. Although President Bush allowed Chinese students in the United States to extend their student visas, he vetoed a bill passed by both the Senate and the House which would have permitted students to adjust to permanent resident status without first returning to China for two years. President Bush signs the appropriations bill that would guarantee redress payment to eligible Japanese-Americans by 1993.

(Sources: Gathered from Ronald Takaki's book, *Strangers from a Different Shore*, Judy Yung's "A Chronology of Asian-American History" in *Making Waves, An Anthology of Writings By and About Asian American Women*, H.M. Lai's article on Chinese-Americans in *The Harvard Encyclopedia of Ethnic Groups, The Pacific Citizen*, and *Refugee Reports*, 1990)



Thanks to contributing writers for this special issue of *Sampan*: Antonina Colbert, Ed Goon, Ed McInnis, and Q.S. Tsao.

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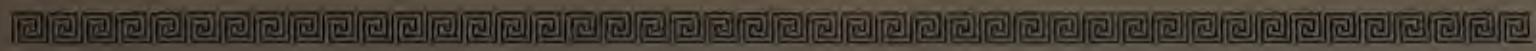


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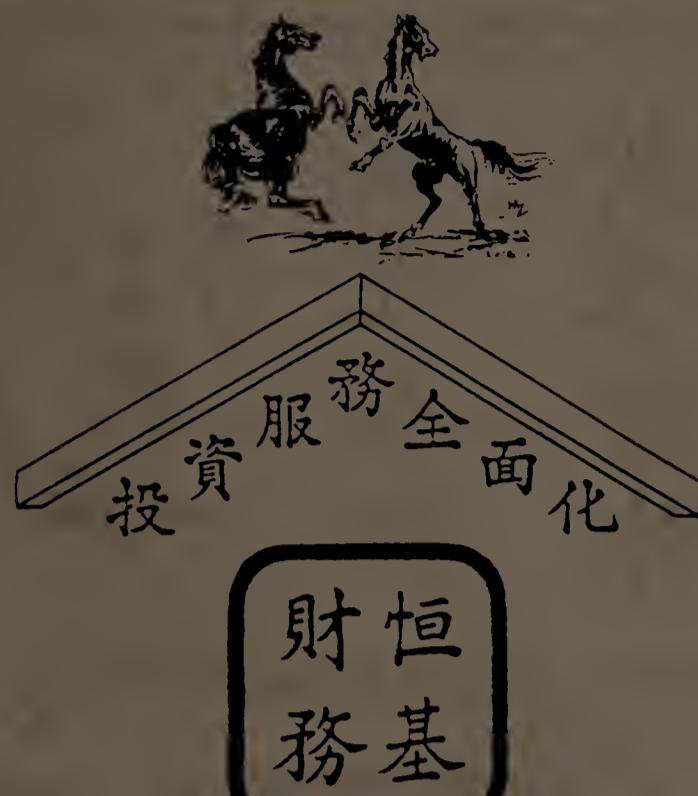
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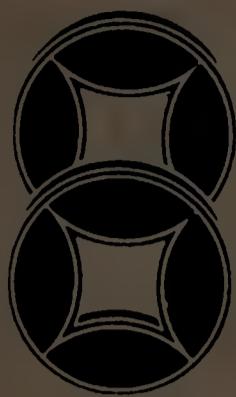
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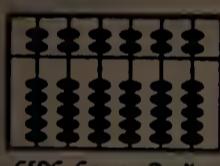
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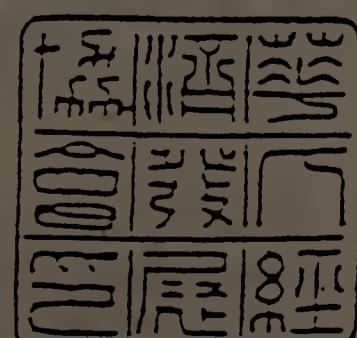
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4688 The Year of the Horse

January							February							March							April						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1 十二月初五	2 初六	3 初七	4 初八	5 小寒	6 初十	7 十一	8 十二	9 十三	10 十四	11 十五	12 十六	13 十七	14 立春	15 立九	16 二九	17 三九	18 四九	19 大寒	20 二十二	21 二十三	22 二十四	23 二十五	24 二十六	25 二十七	26 二月初一	27 初三	28 初四
7 十一	14 十八	15 十九	16 二十	17 廿一	18 廿二	19 廿三	20 廿四	21 廿五	22 廿六	23 廿七	24 廿八	25 廿九	26 三十	27 正月初一	28 正月初二	29 正月初三	30 正月初四	31 正月初五	1 正月初六	2 正月初七	3 正月初八	4 正月初九	5 正月初十	6 正月初十一	7 正月初十二		
28 初二	29 初三	30 初四	31 初五	1 初二	2 初三	3 初四	4 初五	5 初六	6 初七	7 初八	8 初九	9 初十	10 初十一	11 初十二	12 初十三	13 初十四	14 初十五	15 初十六	16 初十七	17 初十八	18 初十九	19 初二十	20 初廿一	21 初廿二	22 初廿三	23 初廿四	24 初廿五

May		June		July		August	
S	M	T	W	T	W	T	S
1 初七	2 初八	3 初九	4 初十	5 +	6 芒種	7 初十	8 小暑
8 +四	9 +五	10 +六	11 +七	12 +八	13 +九	14 +十	15 +十一
13 +九	14 +十	16 +十一	17 +十二	18 +十三	19 +十四	20 +十五	21 +十六
20 廿六	21 小滿	22 廿八	23 廿九	24 五月初一	25 五月初二	26 初三	27 初四
27 初四	28 初五	29 初六	30 初七	31 初八	30 初九	29 初十	31 初十一
S	M	T	W	T	W	T	S
1 初七	2 初八	3 初九	4 初十	5 +	6 芒種	7 初十	8 小暑
8 +四	9 +五	10 +六	11 +七	12 +八	13 +九	14 +十	15 +十一
13 +九	14 +十	16 +十一	17 +十二	18 +十三	19 +十四	20 +十五	21 +十六
20 廿六	21 小滿	22 廿八	23 廿九	24 五月初一	25 五月初二	26 初三	27 初四
27 初四	28 初五	29 初六	30 初七	31 初八	30 初九	29 初十	31 初十一

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神童詩

昔日的啓蒙讀本 之二

神童詩是昔日啓蒙讀本的第二本書，也是基礎國學入門必讀之一，一般兒童私塾第一年，讀完三字經後即讀神童詩。我國的近體詩（自唐代後，一般稱律，絕體詩為近體詩，不是指現代的白話體詩）有兩個基本條件必須同時具備，即平仄格律和押韻。神童詩是同時具備了這兩個條件，真不愧為詩。例如

詩酒琴棋客， 風花雪月天。
有名閒富貴， 無事小神仙。

這四句詩不論平仄、沾對和聲韻都非常入律，故稱之為詩。
神童詩的內容，沒有三字經那麼廣泛，它只有一個中心，就是教人讀書，從不同的層面和角度講述讀書人的好處，首先，一開始就從總體方面講明讀書人的好處，先對學童說：

天子重賢豪， 文章教爾曹。
萬般皆下品， 唯有讀書高。
幼小須勤學， 文章可立身。
滿朝朱紫貴， 盡是讀書人。
繼而對父母說：

教子以詩書， 何勞更外圖。
但教仙桂深， 終是勝耕鋤。
養子教讀書， 書中有金玉。
一子受皇恩， 全家食天祿。
這些句段，都很明顯的鄙視各行業，認為要發達，只有讀書中狀、做官。試看朝廷中那些紫袍奔帶的大官，那一個不是讀書人呢？書中有黃金、有美玉，勝過耕田和做其他事。

詩中又從詠讀詩書，高中狀元後便穿綠袍騎白馬、遊金街、上帝殿、揚名顯親、光宗耀祖的榮華風光來引誘學童發奮讀書，如：

來歲春三月， 花香襯馬蹄。
有人在平地， 看我上雲梯。
直上蟾宮去， 藍袍惹桂香。
花街紅粉女， 爭看綠衣郎。

來引誘學童向學。如：

人皆苦炎熱， 我愛夏日長。
薰風自南來， 賾角生微涼。
晴烟飛水面， 暖日上雲端。
在今時今日，以上那些論點都是片面的，不健全的，甚至某些方面是有害的。其實，在今天，萬般皆有上品和下品，言行都出狀元，全看你怎樣去做。但是萬般都要從讀書開始，學習該行的知識和技能，方能入室登堂，以達高峰，人人如是，行行如是。在中國大陸，隨着批孔和批判讀書做官論，早將這本書批得一無是處，但筆者認為應歷史地、客觀地看待這本昔日的啓蒙讀本，它有不好的一面；也有好的一面。

首先，勸人向學求知，那在任何時代任何社會都是積極的和必要的，書中的知識，集中了前人的經驗成果，讀後可使人減少摸索和走彎路而獲得知識，這個道理，無須詳述，都能為衆人所了解。其次，書中勸人要立志，亦是不錯的，古今中外，要辦成一件事，沒有堅強的意志和堅定的決心是辦不成的，書中說：

鑿山通大海， 煉石補青天。
世上無難事， 人心自不堅。
刮鏡光方澈， 淘沙始見金。
世人如欲學， 須用下真心。

這些句段都是真理，特別是對年輕人立志成事大有幫助。

再次，書中勸告人們要發奮自強，不要因為自己的出身寒微而自卑自棄，須知英雄不問出身，亦很有現實意義。如：

朝為田舍郎， 莫登天子堂。
將相本無種， 男兒當自強。

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星期一、三、五

9:00 a.m. - 6:00 p.m.

上午

下午

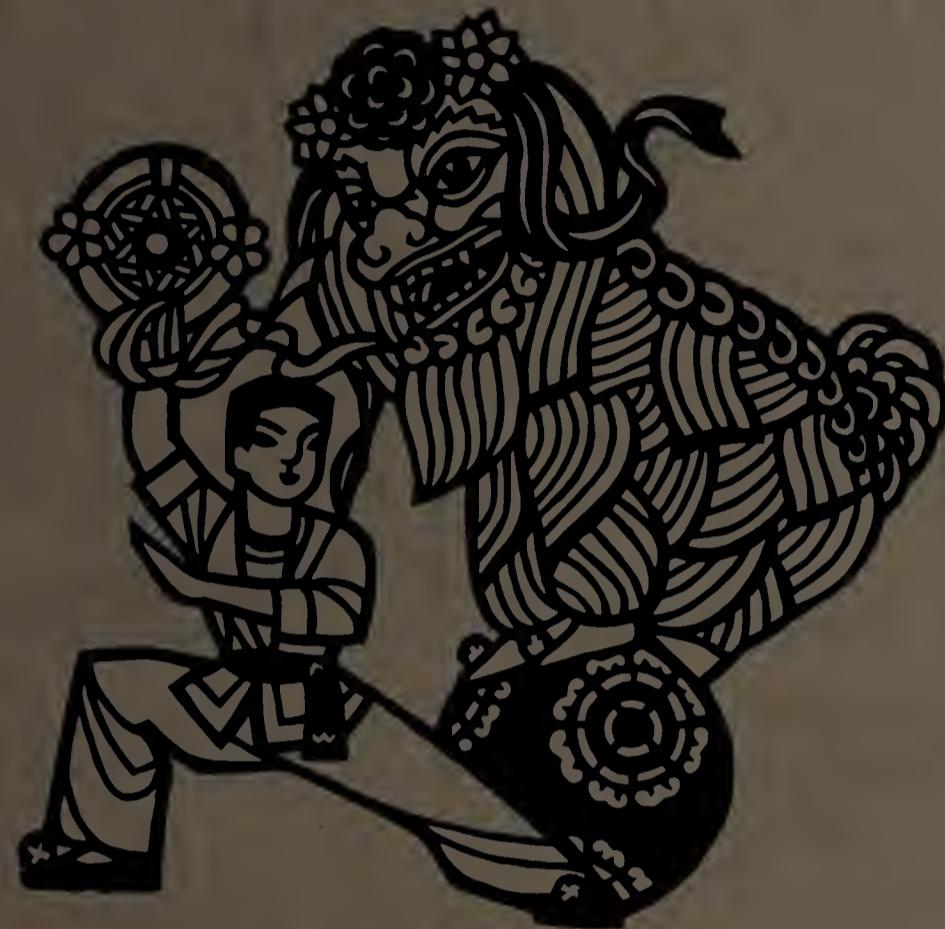
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9:00 a.m. - 6:00 p.m.

上午

下午

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May the Year of the Horse Bring You Great Fortune and Luck

Alan, Vinny, Joe, Peter, Jody,
Jack, Helen, Sophia, Lisa,
Vincent Wong & Mary

中國農村，家家戶戶養有畜牲、家禽，不是爲了消愁解悶，而是爲了實用價值。如牛耕田、馬拉車、狗看門、貓捉老鼠；還有母雞生蛋、公雞打種兼司晨，只有豬母須餵，只管吃睡長肉，也許猪覺得自己是最幸福的，但當牠養肥後，被捉去賣或被宰時，發出悽厲的叫聲，驚破了牠幸福的美夢。

中國人民，長期生活在專制制度下，其命運並不比牲畜好多少，大多數人的命運像牛馬一樣，終日勞苦，少數人的命運像貓狗那樣，爲主人盡責盡忠。

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常會咬錯好人，如過路人、訪客、郵差等，甚至有時會把家裏人咬傷，這種狗會被人叫做「癲狗」，那些亂咬亂吠的，會被人叫做「癲狗」。顯然，能看門的狗，如果不分是非，把好人當壞人咬，則不能說牠是好狗。

軍隊之于國，猶如獵狗之于家，前者是爲了保衛國家，後者是爲了看門，其功能作用可以相比擬。中國的三十八軍，武赫赫戰功，彭德懷稱譽之爲「萬歲軍」。三十八軍，向有中國「王牌軍」稱號，可是在天安門事件中，由於明是非，懂正義，抗命鎮壓示威學生，受到當權者懲罰，還有一批軍官被處罰，因爲他們在他的主人心目中已經不是「好狗」，相反的二十七軍，不問是與非，不管正義還是邪惡，唯主人之命是從，用機槍、坦克，對付手無寸鐵的學生，大開殺戒，死傷無數，血洗天安門，人神共憤，猶如癲狗在家裏亂咬人，無論大人還是小孩都被咬傷，這樣

對立的立場，不可能有相同的看法，是黑白，正義邪惡，真理謬誤，都會失去標準，人的行爲，社會現象，就會出現反常和顛倒現象，今天中國，人民本是主人，却變成僱工和奴隸，當家者本是公僕，却變成了享有生殺權的主人，明明是好狗，却受到處罰，明明是癲狗，却受到嘉獎。顛倒現象，在中國比比皆是，層出不窮，有新的顛倒，也有舊的顛倒，中國人長期過着「頭倒立」般日子，其苦況可知！今天中國人的責任和首要任務，就是要把顛倒了的中國，重新顛倒過來。

鄧小平的「黑白貓論」，又可發展爲「黑狗白狗論」了！

黑貓白貓與黑白狗

黃海生

馬年大吉

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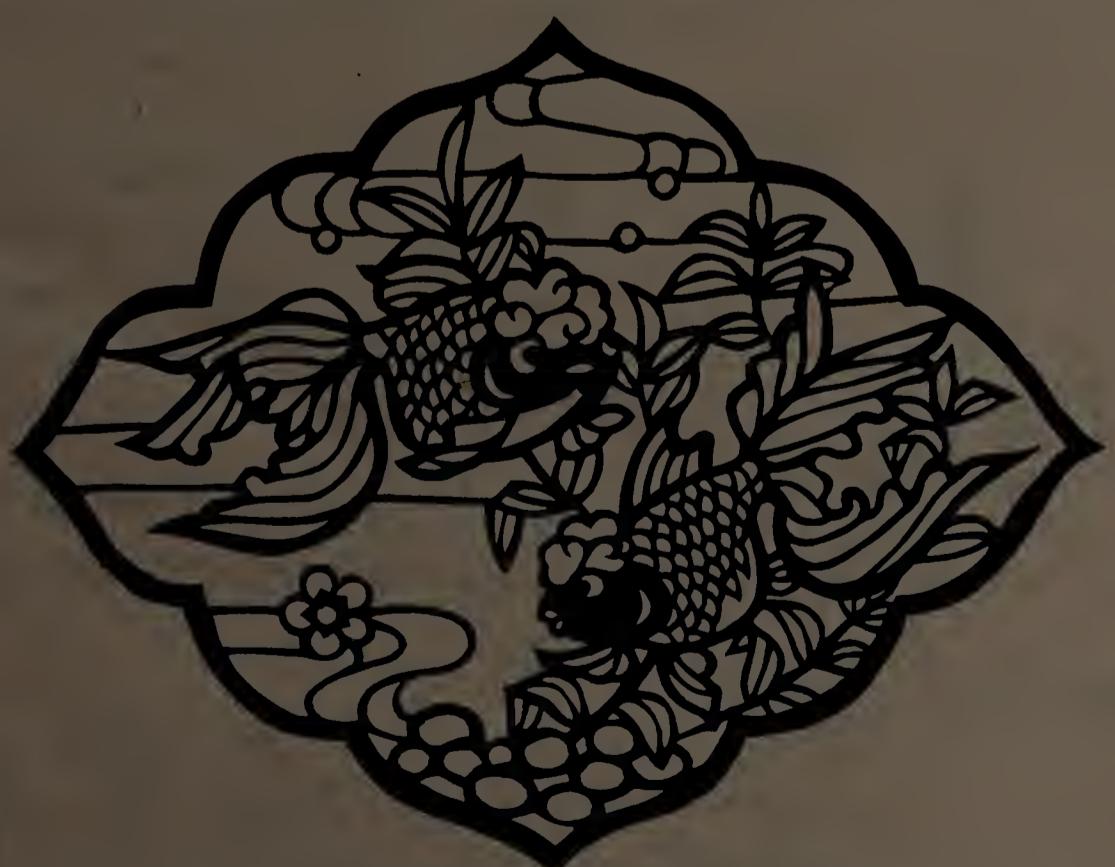
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緊記一九八九

你我何幸，生當此際！
擦亮眼睛，抖擻精神，我們都是歷史的証人！

十一月初，誰敢想像羅馬尼亞的強權會倒台（以致美聯、合衆、路透社的八九年十大新聞都來不及知道有它）！馬克思主義是道理論，是道未經証實的理論。廿世紀初葉以來，由蘇聯、中共以及東歐多國，作為這項政治理論的實驗品。蘇聯實驗了七十年，中國也實驗了四十年，東歐各國分別試驗了數十年。八九年初，誰敢預言這是交驗報告的一年？這是馬克思主義交卷（而且是染滿血跡的空卷）的一年？這是歷史的轉捩點。若干年後，小不點會仰起頭問你：「一九八九年到底發生了甚麼事？老師說它帶給許多人新希望。那時你出生了嗎？」



蠹齋寄語

王志信

這個世紀

二十世紀過去了十分之九。
這個世紀是帝國主義的尾聲。世紀初歐洲列強仍試圖瓜分亞洲，末屆中葉已紛紛自顧不暇。兩次大戰使歐洲自相殘殺而委頓不堪，無奈地看着各殖民地紛紛掙脫枷鎖獨立。這個世紀使人類認識到自己的可怕！

自從人類有歷史以來，就不斷研製武器。由石刀石斧而銅鐵而火藥。原子彈夷平了日本國主義的野心，却也震撼了所有的人心！以致雖然再發展了更厲害的氫彈核彈，但沒有任何核子俱樂部的會員國敢於試用！那將是沒有贏家的世界末日。而這，人類自行研製出來毀滅自己的怪物，捧在手裏，仍未知怎樣可以將它放下。這個世紀，人類進行了一次昂貴的政治實驗，宣告實驗失敗，不再用人民的痛苦來作代價。世界仍有四分一人口在實驗。看情況，這掙扎未必能捱得完九十年代。只是拚命掙着不許交報告，嚷着實驗未完，要求人民再過「緊日子」，而企求奇蹟出現。看情況，這掙扎未必能捱得完九十年代。



你在哪裡？

姑不論美蘇是否真心，兩強的核子軍備競賽已暫且叫停，也帶給對立多年的兩大陣營進一步的解凍劑。

眼下西歐各國忙不迭向東歐國家提供援助。一方面，東歐各國均陷於經濟困境（對比馬克思當年的預言，能不亞然）；另方面，漸乏青睞的英、美、法產品正好有了買主。無論助人抑受助，都冀望着經濟復甦的十年。

要是中共終於步東歐後塵，則更多的「援助」將湧進中國大陸，激起的貿易浪潮，將比東歐更澎湃。

之後，世界將向哪個目標進發？無論各國的政治、經濟、哲學領袖們怎樣盤算策劃，無論終於走出來的是怎樣的路，廿一世紀必然是個嶄新的時代。

而你、我，必將目睹這項過渡、這個新生。無可避免地成為歷史的見証人，或是其中的一分子。

可曾想過：廿一世紀開始時（老天，十年而已），你在哪裏？可曾計劃：你打算在哪裏？

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新春小食

曾嘉兒

中國人很注重過年，就是食物方面已是多不勝數，如煎堆、油角等，是每家每戶不可缺少的過年食物。為了配合新年的氣氛，人們會把某些菜式更改名稱，如「家肥屋潤」（即紅燒肺肉）、「發財好市」（嫁女嫁髮菜）、「花好月圓」（西蘭花拌鴨春蛋）等等。既然新春食品如此受到重視，我們不妨一同分享以下的新春小食吧！

炸芋蝦

材料：荔浦芋頭一個，粘米粉及糯米粉各三分之一杯（篩勻留用）。

製法：（一）先把芋頭洗淨去皮，用濕毛巾抹淨刨絲留用。

（二）把芋頭絲加入調味，約十安士芋頭絲加入半茶匙酒、半茶匙鹽及篩勻之粉二湯匙撈勻。

（三）再把芋頭絲鬆鬆地放入炸兜內，放入將滾之油炸至金黃色撈起即成。

材料：麵粉六安士，發粉三分二茶匙，大雞蛋一只，糖二湯匙，水二湯匙，炒香芝麻二湯匙。

製法：（一）麵粉，發粉先篩勻再加入芝麻撈勻。

（二）糖、蛋、水攪勻再加入麵粉調勻的一端從中間界口反出，放入滾油中炸至金黃色撈起即成。

（三）糖、蛋、水攪勻再加入麵粉調勻，搓成粉團，用濕布蓋著半小時後輾成薄皮，成長方形，大小隨意，在中間直界三刀，把粉皮的一端從中間界口反出，放入滾油中炸至金黃色撈起即成。

材料：麵粉四安士，發粉四分一茶匙，油四分三湯匙，糖三分一杯，雞蛋一只，水一湯匙半，芝麻酌量。

製法：（一）麵粉，發粉先篩勻。

（二）油、糖、水及蛋先拌勻至糖溶，加入麵粉中調勻輕輕搓勻為軟滑。

材料：麵粉一杯，蛋二只，糖一茶匙，油二湯匙，豬油固體（或其它油）二湯匙，水五湯匙。

餡用料：

（一）把粉團輥成約一分厚皮，用模型印出，放入適量之餡包成角形，鎖好邊，放將滾之油中炸至金黃色即成。

炸酥角

材料：麵粉一杯，蛋二只，糖一茶匙，油二湯匙，花生三安士炒香椿碎，糖七湯匙，椰茸一湯匙撈勻。

（二）攪勻，麵粉篩勻加入搓成軟滑之粉團。

（三）把粉團輥成約一分厚皮，用模型印出，放入適量之餡包成角形，鎖好邊，放將滾之油中炸至金黃色即成。

（四）把粉團輥成長形，切粒，大小隨意，把粉粒搓圓。

（五）把粉粒黏滿芝麻，放入熱油中慢水炸至口裂開而又金黃色即成。

蛋散仔

齊奧塞斯庫生前與中國當局有着特殊關係，他是中共「老一代革命家」，生死與共的「老同志」和「老戰友」。他臨死前的表現也與中國當局的所作所為密切相關。他逆歷史潮流而行，頑固反對東歐其他社會主義國家進行民主改革。他模仿中國當局血腥鎮壓學生運動的手法，命令軍隊警察向和平示威的民眾開槍，大規模屠殺人民。

由於他在反人民、反民主、反人性的道路越滑越遠，喪心病狂，一意孤行，迫使羅馬尼亞人民奮起反抗，走武裝鬥爭的道路。人民為了求生存，只有拿起武器，剷除殺人兇手。歷史潮流是不可扭轉的，歷史的辯證是無情的，齊奧塞斯庫終於身敗名裂，死無葬身之地。其下場，既可悲，又可耻。這完全是出自取滅亡，罪有應得。

齊奧塞斯庫的可耻下場令人深思。關於社會主義道路的理論問題，向來是爭論不休，錯綜複雜，理不出個頭緒。但在血

兩條道路，何去？

一九八九年十二月二十五日，世界各國人民正歡渡聖誕，迎接新年。就在這時，消息傳來：羅馬尼亞前總統齊奧塞斯庫及其妻埃林娜被羅馬尼亞軍事法庭判處死刑，立即執行，並且已經被槍決了。齊奧塞斯庫從此變成了一個歷史人物，其功過是非，任人評判。

齊奧塞斯庫生前與中國當局有着特殊關係，他是中共「老一代革命家」，生死與共的「老同志」和「老戰友」。他臨死前的表現也與中國當局的所作所為密切相關。他逆歷史潮流而行，頑固反對東歐其他社會主義國家進行民主改革。他模仿中國當局血腥鎮壓學生運動的手法，命令軍隊警察向和平示威的民眾開槍，大規模屠殺人民。

多數東歐社會主義國家，匈牙利、波蘭、東德、捷克斯拉瓦克、南斯拉夫、保加利亞等作出了基本相同的選擇：這就是真誠實意進行民主改革，尊重人民的意願，放棄一黨專制，放棄意識形態的控制，保障言論自由，允許反對黨合法存在，計劃進行真正的自由選舉。總而言之，讓人作出選擇，並且尊重人民的選擇。這是一條生路。民主改革的道路不但為東歐這些社會主義國家找到了出路，也為東歐各國的共產黨留下一條後路。通過民主改革，共產黨有可能爭取人民的原諒，在新的形勢下，以新的形式存在下去，與其他政黨一起和平共處，平等競爭。

另外，還有一條道路，這是一條截然相反的道路，那就是所謂的「四個堅持」：堅持一黨專制；堅持鎮壓人民；堅持意識形態控制；堅持封建主義的反動道路。

這四個堅持的本質是一樣的：那就是反人民、反民主、反人性。由於這條道路的本質是反人民的，這必然是一條鎮壓、屠殺

何從？

的事實面前，複雜的問題一下子變得一清二楚，黑白分明。在所有的社會主義國家面前，只有兩條道路可走，一條是生路，一條是死路，何去何從，這是國家的領導人必須作出的選擇。

齊奧塞斯庫生前與中國當局有着特殊關係，他是中共「老一代革命家」，生死與共的「老同志」和「老戰友」。他臨死前的表現也與中國當局的所作所為密切相關。他逆歷史潮流而行，頑固反對東歐其他社會主義國家進行民主改革。他模仿中國當局血腥鎮壓學生運動的手法，命令軍隊警察向和平示威的民眾開槍，大規模屠殺人民。

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顧震

人民的血淋淋的道路。齊奧塞斯庫就選擇了這條道路，其結果是相當可悲的：齊奧塞斯庫曾經是領導羅馬尼亞人民抵抗法西斯入侵，為民族爭取獨立自由的戰士，但由於選擇了這條反人民的道路，他後來墮落成一個雙手沾滿人民鮮血的劔子手，終於被人民所消滅。

鎮壓人民的必被人民消滅，歷史就是這樣的無情。羅馬尼亞人民剛起來的時候，他們的口號是「麪包」和「改革」，並沒有提出要殺齊奧塞斯庫。可是他竟然視人民為糞土，隨便屠殺。他萬萬沒想到：當他下令向人民開槍時，他已經宣佈了自己的死刑。他從此再也逃脫不了歷史的懲罰。他的死充分說明他走的道路是自取滅亡的死路。

齊奧塞斯庫的下場應該使中國「老一代革命家」清醒過來：同其他社會主義國家一樣，中共當局也有兩條道路可走：一條是民主改革的道路；另一條是鎮壓人民的道路。儘管發生了「六·四」不幸事件，中共領導階層如果回心轉意，認清形勢，順從民意，選擇第一條道路，那末還有

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興喜樓

我歡喜吟詩，却對詩的學問認識甚淺，來了美國，在波士頓結交幾位談詩朋友，我不能肯定他們造詣幾何？一位在詩學方面就漫了半個世紀，一位原班出身選讀「詩詞」跟隨過名儒深造，來波士頓做餐館却孜孜矻矻手不釋卷繼續研求，最難得的是他把辛苦賺來的錢編印了一本「珠江樂府」分贈友儕，就是素不相識的人祇要問就必有贈，我是在這種感召氣氛之下引起了對「詩」興趣。一下兒從香港搜購了許多研究材料，從此我對中國文化領域中的流風餘韻的詩學由無「知」而有「識」，從「漠視」而「傾心」，更萬里迢迢參加過香港中文大學「詩學研究」的（函授）校外課程，結果成績更堅定了我對中國文化之一環的「詩學」追求與深造的意識，如果說「詩」對現實社會的生活環境無甚裨益，尤其是華人離鄉別井遠渡重洋來到這個英語系統的社會，中國的「詩」沒有用處，失去了「利用」的「價值」。那是我無話可說，現在仙版刊出讀者投函，明目張膽地排斥中國「詩」，說「詩」是帝皇遺毒，指陳「詩」是失却時代意識與價值，仙版刊物不應時時刊登。（大意如此，這期仙版我在加州屋崙市的「美洲公立圖書館閱讀的，距今多時自是明日黃花，地不能將原文照抄出來。）

我愛好中國文化，但我對中國文化的心儀與視野實在和這位讀者先生大相逕庭，在我淺陋的學養中，我認識到中國文化的博大浩瀚，好像從「黃河」出發，「張百川而東之」中間有「源頭」，「源頭」滙處又分成無數「細流」，詩可說是中國文化的「細流」，它是智慧的結晶，靈性的飄浮，祇要抓着一點一滴，留芬遺韻，這三首「詩」還一字不易地銘刻我心，都終身難忘，這話怎說，聽我道來——我七歲時候先母教我唸了幾首兒歌般的「唐詩」，至今經過了十個七歲的歲月，這三首「詩」還一字不易地銘刻我心，地域不同，境況不同，人事變遷，心情有異之時，便很容易在靈性深處腦海中浮出這些「詩」的溫婉、言辭扣人心弦，而且每因不同的時間環境有不同的感受——聽聽

樂府」分贈友儕，就是素不相識的人祇要問就必有贈，我是在這種感召氣氛之下引起了對「詩」興趣。一下兒從香港搜購了許多研究材料，從此我對中國文化領域中的流風餘韻的詩學由無「知」而有「識」，從「漠視」而「傾心」，更萬里迢迢參加過香港中文大學「詩學研究」的（函授）校外課程，結果成績更堅定了我對中國文化之一環的「詩學」追求與深造的意識，如果說「詩」對現實社會的生活環境無甚裨益，尤其是華人離鄉別井遠渡重洋來到這個英語系統的社會，中國的「詩」沒有用處，失去了「利用」的「價值」。那是我無話可說，現在仙版刊出讀者投函，明目張膽地排斥中國「詩」，說「詩」是帝皇遺毒，指陳「詩」是失却時代意識與價值，仙版刊物不應時時刊登。（大意如此，這期仙版我在加州屋崙市的「美洲公立圖書館閱讀的，距今多時自是明日黃花，地不能將原文照抄出來。）

夜來風雨
清時節雨紛紛
花落知多少
路上行人欲斷魂
借問酒家何處有
牧童遙指杏花村

替「詩」鳴「冤」

屋崙 溫天羽

我們祖先留傳給我們無價之寶——文化遺產，不能發揚光大，自是時也（時代）命也（潮流）運也（人心背向），無話可說。可是身為一個傳統的中國人，不了解、不重視、不提倡、不保護，那是人各有心，心心各有志，不可強也，難道扶旺衰衰，把「詩」嚴重貶值，才是一個識時務的中國人乎？

却是「禮失而求之野」地意義相同的事，就在我面前，中國人輕視中國的「詩」嗎？西方有識之士却萬分珍重。看看：1.我訪問過很多大學，很少沒有「東方文化」（其中以中國為主）系統之設立，詩學是其中一科，主持加州大學 D A V I D 分校這學系的系主任 D R. L A I 是哈佛年青博士，他說西人對中國文化日趨喜愛，沉醉中國詩的老青都有。

2.我現在加州屋崙市 L E N N Y 大學，選修一科頗為特別的學科，它是語言科目之一種，用英語和國語講授「唐詩」，多選較為顯淺的五言絕句，教授來自台灣，學生方面中西老中青都有，坐我隔壁的老人，興緻很濃，慚愧！有眼不識泰山，原來是另一間大學的教授，教的是莎士比亞詩（他有一些學詩故事告我知，有機會再談）。

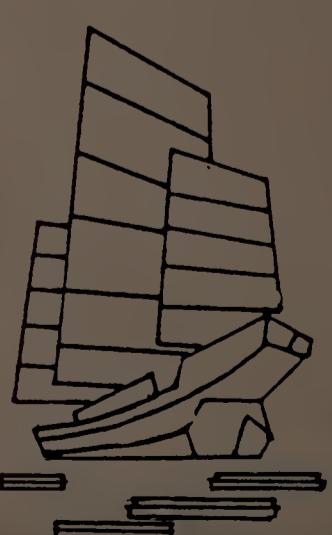


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讀者更是不少。韓昌黎說：「上規姚姒，
，渾渾無涯，周誥殷盤，佶屈聱牙，春秋
謹嚴，左氏浮誇，易奇而法，詩正而葩；
」。這是說中文多麼深奧，可是詩，有
的是意深義長，有的是深入淺出，有心研
求，自能領益，所謂「熟讀唐詩三百首，
不會吟詩也會倫」。

至於讀者投函那位先生，很主觀地說
「詩」是古代帝皇遺毒，是否是為古代君
主「效力」、「服務」、「獻殷勤」諸如
此類，我是不敢苟同的。

如果說歷代文字意思是向主子（帝皇
）獻媚、歌頌，種種醜態的話（現代術語
是「刷鞋」），那是罄竹難書，用詩「刷
鞋」以邀功獻媚的不是沒有，學淺如我，
想不出有那幾首，反之，歷來君主藉着詩
詞而彰名的大有人在，一時記起便有李後
主，這是藉着他的詩詞萬古留芳的君主，
所以人說李後主是失敗的君主，却是成功
的大詩（詞）人。讓我引用也是一位在位
時的「帝皇」所說一句結束吾文：

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對聯淺說

朱紹昌

一 緒言

爆竹一聲除舊，桃符萬戶更新。當此春陽，恭承廸吉，本人僅借此聯向讀者諸君拜年。

二 對聯起源

對聯又叫楹聯，又叫門聯，楹門一也，貼一門的兩旁也。古人過年，必於除夕設桃板於門的兩旁以驅邪，後蜀孟昶於除夕題句於桃板曰：「新年納餘慶，嘉節號長春。」宋以後至今沿之不衰，是為對聯之起源。至明朝，太祖朱元璋愛好聯語，又是一中高手，嘗於除夕傳旨天下貼春聯一幅，由是春聯便大大發達起來。太祖嘗為聞猪者作春聯云：「雙手擘開生死路，一刀割斷是非根。」

清明時，對聯更加發達，名手輩出，好聯佚見。時至今日，對聯範圍已擴大，不獨限於春聯，比起詩詞的範圍，題材更大，功用更多，舉凡名勝古蹟、學校社團、居屋生意、喜慶壽會、壽考哀輓之類，皆可以對聯出之。大抵名勝古蹟以風華見勝，學校社團以典雅見勝，生意可以誇大，哀輓必須真切。

三 對聯作法

對聯無數字之限制，由四字至任何數字均可。不過上聯與下聯字數必定要相同。而且，上聯最後一個字必定是仄聲字，下聯最後一個字必定是平聲字，此為千古不二格律。

對聯句法講求對仗，聲調要分平仄，一對好的聯必定要對仗工整，平仄妥貼，只具備一樣，則璧玉微瑕，如兩樣不具備，則簡直不是對聯，只是兩句同字數的散話而矣，初學者不可不知。

仍則何為平仄？我國文學分四聲，陽平、陰平為平，上去入為仄，凡作詩詞對聯必先要明白平仄。何謂平上去入，東董凍篤，容勇用俗是也，即是說，東容是平聲，其餘為仄聲。初學者可從聲律啓蒙，詩韻集成，詩韻合璧等書查出之。

二四六分明，換句話說，單數字可平可仄，雙數字，平仄必定要分明，須要平聲的用平聲，須要仄聲的用仄聲，否則「撞板」，讀起來聱牙不能上口，聯味自減。長

仄可以不論，但仍要講求對仗，神而明之，存乎其人。

所謂對仗，即是說，上聯與下聯意思必定要相對，或相聯，如爆竹仄仄對桃符平平，一聲仄平對萬戶仄仄，除舊平仄對更新平平，是一對既工整又妥貼的佳作。

四 好聯欣賞

對聯由孟昶發起，經過朱元璋之鼓吹，又經過清朝文人之光大，雖不能成為中國文學史上一門重要的文學形式，不能與詩詞佔着同樣重要的學術地位，但是對聯此一文學形式，是不能否認地成為一門很普通很廣泛的文字遊戲和藝術。

在清朝差不多三百年中，對聯高手很多，除一般詩人墨客外，更有館閣鴻儒、朝廷元老，如李鴻章、曾國藩、彭玉麟、張之洞、王闔運等。

民國以來，高手輩出，如國學大師章

太炎、革命元勳胡漢民、于右任等。

現就筆者所見聞之好聯，係列於後，以供讀者諸君欣賞。

五 嶺南來，珠海最宜明月夜。
層樓晚眺，白雲猶是漢時秋。

六 五層樓聯
民國胡漢民作

七 李鴻章引杜甫秋興詩句
壽英維多利亞女皇

八 雲南昆明大觀樓聯
清孫髯翁作

九 雲南昆明大觀樓聯
清彭玉麟作

十 南京莫愁湖聯
清王闔運作

十一 武昌黃鶴樓聯
清宋牧仲作

十二 清代廣東大儒
爲其書院作聯云

(五) 广州越秀山五層樓聯
清李隸華
又傳張之洞作

萬千劫，危樓尚存，問誰摘斗摩星，
目空今古。
五百年，故侯安在，只我憑闌看劍，
淚灑英雄。

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恭賀新禧

由後蜀孟昶以來，聯語已成為中國文人一門很普遍很廣泛的文字遊戲和藝術，作品既多，收藏及評論的書籍也很多，以筆者之意見，清梁章矩之「楹聯叢話」，李調元之「聯話」為最具學術價值。近代收入之對聯很多，且分門別類，最宜參考。近日台灣老聯家劉隆民先生著「龍眼聯話」，所收入之佳作很多，且考據核實，不失為一本好聯話，可作欣賞及模仿之用。

入則孝、出則悌，以先生之道，來示後學。

誦其詩、讀其書，友天下之士，

對聯之作法一如詩詞，一三五不論，二四六分明，換句話說，單數字可平可仄，雙數字，平仄必定要分明，須要平聲的用平聲，須要仄聲的用仄聲，否則「撞板」，讀起來聱牙不能上口，聯味自減。長

聯較為寬容，其中襯字，虛字或三字句平

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萬象更新



「過年」是我們中國人一個最重要及慶祝最大的大節，從冬至開始，家家戶戶在過完冬之後便開始準備「過年」。由除夕開始慶祝直至元宵花燈佳節止，才算新年慶祝的結束，有些人更以「有心不怕遲，十月仍是拜年時」來延長「新年」的慶祝。在「過年」的程序中，我覺得有一個數字是中國人最喜歡用的，就是賭徒們的幸運「七」號。

北史魏收傳有這樣的記載：「正月一日爲雞、二日爲狗、三日爲豬、四日爲羊

名是最佳或是最後一名爲最優秀？」孔子家語有這樣的答案：「五靈爲諸蟲之首，今只言其四，以人處中央者，謂有性情之物，人最爲貴，靈者神靈之義，人於蟲獸中最靈，故曰「靈之首」。」

在古舊的家庭傳統中，每逢初七日家中都要備七樣菜色，稱爲「七樣菜」，在荊楚歲時記：「正月初七爲人日，以七種菜爲羹，剪綵或繪金箔爲人，勝於貼屏風，及造化勝以相遺。」蘇東坡詩中

在昆市大專學校教廣東話會話時，有一位外籍學生問：「你們中國人過年時，是否不可以有七種餽菜呢？因爲中國人只在送完葬時才食七種餽菜的。」其實這是一種很大的誤會，中國人的喪事亦是與「七」字有關。在親人死後，每逢七日後人都要請法師唸經超渡，使能早日到極樂世界，這就是有「做七」的來由，因爲要「做七」，便會有法師（和尚尼姑）及各

好的招呼嗎？餽菜自然是又多又好，這便

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歡迎主內同道，華人僑胞蒞臨參加，共同崇拜同頌主恩，本堂另設有移民入籍班，歡迎來電詢問。

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牛對馬，日對年；駒頭對鞦韆，丹山對碧水，淡雨對煙；歌賣馬，賦煙娟，雪對雲箋；荒廬棲騮，疎柳噪秋蟬。對金屋，疊障對平川。孫子策，祖生鞭。駒騎清風生腋下，飲鯀紅雨暎腮邊。盛席對華筵，路遙知馬力，將醉識酒權。蘇剪芝荷開東沼，錦妝鳧雁泛溫泉。帝女啞石海中遺魄成精衛，蜀馬嘶月枝上遊魂化杜鵑。

抄龍笠翁對韻，嵌入馬言，邊編者嘯，試寫馬年成語考，以爲ABC上一課，作OBC茶餘談助，至於竹笙，蘋果香蕉，我們都用十二萬分誠意，虔祝馬到功成，龍馬精神，馬運亨通，馬年得意，又稱作OBC茶餘談助，至於竹笙，蘋果香蕉，我們都用十二萬分誠意，虔祝馬到功成，龍馬精神，馬運亨通，馬年得意，又稱

馬首是瞻，進退由己。馬上進行，不

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年成語考

張義粟

「往年弄筆嘲同異，怪詞驚衆誘不已」

——韓愈詩

望山跑死馬，是見山在前，以爲路不遠。馬死落地行，喻無可奈何，實迫處此。射人先射馬，擒賊先擒王，說明任事要有分寸，知本未先後終始，則近道矣。白馬非馬，成爲理論者的詭辯。

馬可，是福音中兩卷，馬齒徒生，謙在度豪踐。馬前之草，叫做馬前，馬齒之莧，可供食用，可止毒延。閻王使者，是牛頭馬面；上帝天使，叫做拉弗。馬太

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馬面；上帝天使，叫做拉弗。馬太

馬可，是福音中兩卷，馬齒徒生，謙在度

</

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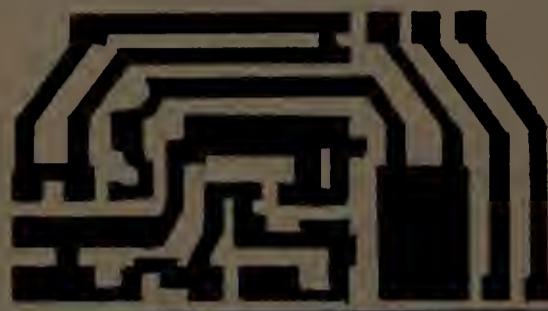
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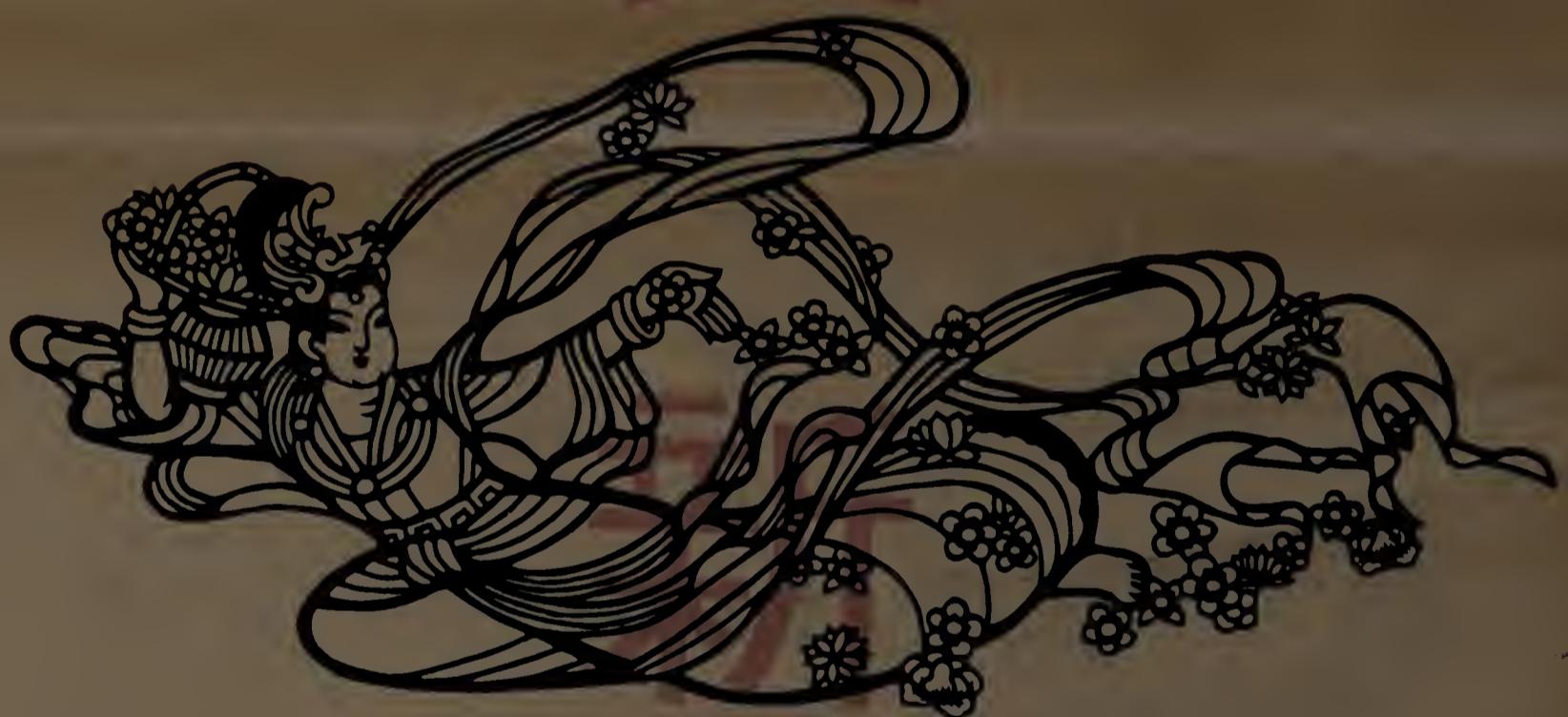
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華埠社區簡報

CHINATOWN

恭賀新禧 新春如意

Chinatown is a community at a crossroads. For more than thirty years, the neighborhood has struggled with highway construction, institutional expansion, and downtown encroachment. The Chinatown neighborhood, which more than tripled in population from 1950 to 1987, has lost over half of its land to new roads and medical institutions. Meanwhile, the quality of life in Chinatown has been diminished by the nearby Combat Zone.

The Critical Turning Point

In 1986, the disparate forces of neighborhood growth and institutional development collided over a proposal to build a 600-car garage for institutional use on a Chinatown site. The neighborhood's opposition to the garage proposal was supported by the city, which made the needs of the community, not the institutions, the basis for land use planning. The city's decision to support the neighborhood in rejecting the garage proposal set the course for a community-based master planning effort to guide future land use in Chinatown.

This critical turning point in the history of Chinatown land use planning and development culminated with the 1988 designation of the Quincy School Community Council as the redeveloper of a city-owned parcel in Chinatown. The designation was challenged in court by the neighboring institutions, but the community and the city prevailed in court. The court confirmed the city's and the community's position that city planning should respond to changing socio-economic conditions in order to address community needs for affordable housing and services.

The Chinatown Community Plan marks the first time in the history of the neighborhood when community concerns and aspirations guided the city's blueprint for future planning and development affecting Chinatown and the vicinity.



華埠：位於叉路口上的社區

華埠是一個處於十字路口的社區，三十多年來，這個鄰里曾在修築公路、大機構擴張及受城中發展所蠶食而掙扎。由一九五〇年至一九八七年，華埠的人口增加超過三倍。但其土地範圍却因興建新道路及醫療機構而縮少了一半。與此同時，鄰近的風化區也日益損及華埠居民的生活質素。



關鍵轉捩點

一九八六年間，來自鄰里發展及學院機構擴張的兩股不同的力量，因在華埠興建一個為醫院機構使用，有六百個車位的停車庫提案而衝激起來。社區反對興建停車庫的建議得到市政府的支持，確定土地使用計劃是以社區需要作為準則，而並非因應大機構的需要。市府支持鄰里而拒絕了停車庫提案的決定奠定了以社區為基礎的整體規劃方針，以作為華埠未來土地使用的指引。

在華埠土地使用規劃及發展的歷史中，這個關鍵性轉捩點終於在一九八八年把一幅由市政府擁有的土地撥交於昆士學校社區委員會作為指定發展人時達至一個高峰。這個撥交決定遭到鄰近的機構在法庭提出的挑戰，但社區及市政府得到勝訴，法庭肯定市政府及社區的立場，即都市規劃理當應和社會經濟情況的改變，從而解決社區在可負擔房屋及社區服務方面的需要。華埠社區計劃是華埠有史以來首次以社區需求及意願去指引未來影響華埠及鄰近地區的策劃及發展藍圖。



Dear Fellow Citizen:

Boston's Chinatown community represents a unique and special part of our city's collection of culturally rich and ethnically diverse neighborhoods. For the Asian community in the greater Boston area, Chinatown serves as the principal center of economic, social and cultural activity. Located in the center of Boston, this century-old community also contributes much to the vibrancy and high quality of life enjoyed by Bostonians and visitors to our city alike.

At the dawn of the new decade, Boston's Chinatown is a community at a crossroads. Chinatown is a community facing major challenges, challenges to its identity, its preservation, and its future. It is also a community of significant strength of character, with the will and potential to meet its challenges and to shape a future of its choice.

The master plan outlined in this tabloid represents a joint and unprecedented effort of the Chinatown community and the City of Boston to chart the direction of Chinatown's future. The two-and-one-half years of effort and commitment invested in the plan's formulation have served to clarify its fundamental goals: preserving and enhancing the long-term viability of Chinatown itself. The plan aims to achieve these goals by addressing the challenges of providing affordable housing and community services for a population that tripled between 1950 and 1987, of fostering neighborhood business and economic development, and of effectively managing issues such as traffic, land use and environmental protection.

As Chinatown pursues the implementation of this plan and related zoning initiatives, the advocacy and participation of community residents and leaders will continue to be vital ingredients. For its part, the City of Boston will continue to ensure that the economic benefits of downtown development, and the economic opportunities generated by that development, are equitably shared with the Chinatown community. Working together, we can achieve great things.

I wish to congratulate the Chinatown community on the historic development of this plan for the future. I look forward, in the years ahead, to working with all of you toward its successful implementation.

Sincerely,

Raymond L. Flynn

Raymond L. Flynn

Mayor



親愛的市民：

波士頓市擁有多個族裔的社區及有豐富的文化，其中華埠社區佔有獨特的地位。在大波士頓的華人社區中，華埠是一個主要的經濟、社會及文化活動中心。作為波士頓市中心的一環，華埠這個有着百多年歷史的社區，對波士頓市民及遊客所享受的活力及高生活質素也有極大的貢獻。

在這新年代起步的時刻，波士頓華埠正是一個處於十字路口的社區。華埠社區面臨着一些主要的挑戰，這些挑戰針對華埠的自明性，保存及未來。華埠也是一個擁有極大潛能、力量與決斷的社區，必能成功地迎向這些挑戰而塑造出合符社區理想的未來。

在這簡報中所列出的整體計劃大綱是代表着一個前所未有的，華埠社區與波士頓市政府攜手共同努力的成果，以為日後的華埠明訂方針。經過兩年半來的努力與投資，規劃的基本目標獲得肯定：護育並且提昇華埠長遠的活力及生機。為達到這目的，整體規劃的目標是為自一九五〇至八七年間增加了三倍人口的華埠，提供可負擔的平價房屋及社區服務，鼓勵鄰里商業和經濟發展，有效地處理交通，土地使用與環境保護等問題。

華埠社區整體計劃及土地使用法規進一步的實踐及推行仍要繼續仰靠社區居民及領袖的倡議及參與，而波士頓市政府的責任將會是繼續保證來自城中發展所帶來的經濟利益及機會將均等地惠及華埠社區。齊心協力為華埠努力，我們必將有所成。

本人謹祝賀華埠社區順利完成此項極富歷史性並着眼未來的整體發展規劃，並期望在此後數年間，能和各位繼續並肩努力，以成功地實現華埠社區整體計劃的理想。

波士頓市長費林謹上

Dear Members and Friends of the Chinatown Community:

Two-and-one-half years ago, the Chinatown-South Cove Neighborhood Council and the Boston Redevelopment Authority concluded that the planning principles affecting Chinatown must change. The needs of the community had to be the focus point.

Without careful planning and serious input from the Chinatown community, proposed development would severely affect its future. These projects include the new Central Artery - Third Harbor Tunnel and Massachusetts Turnpike projects, the mega development projects bordering Chinatown, and the uncontrolled institutional expansion in the community.

To plan for the future and manage development, the Chinatown community and the city have been working together to prepare the master plan and new zoning regulations for the future of Chinatown. This effort has meant many long hours of hard work by the CNC and the BRA staff. The master plan and new zoning are the product of many diverse groups, agencies and institutions which make up the Chinatown community. It is not just the product of a single person or group. It is truly a community plan that we can all feel proud of.

The master plan is a plan for future growth and expansion. It provides the framework for much needed affordable housing, expansion to the Chinatown Gateway area, expansion to Massachusetts Turnpike air-rights, and integration of institutional planning within the Chinatown master plan.

I would like to thank all the people that have made this plan a reality. A special thank you to Mayor Raymond Flynn and Director Stephen Coyle for their unwavering support of Chinatown, to the CNC Master Plan Ad-Hoc Committee and the Land Use and Development Committee for their input and dedication.

Very truly yours,

Chinatown-South Cove Neighborhood Council

William Moy, P.E.

William Moy, P.E.
Co-Moderator

親愛的華埠社區成員及友人：

兩年半以前，華埠／南灣社區議會及波市重建局共同達到一個重要的結論：影響及華埠的規劃原則有待修正，而焦點必須轉移到社區的需要。

缺乏周詳的規劃及來自華埠社區的認真參與，多項正在籌議中的建設日後極可能嚴重影響到華埠。這些工程包括擬議中的中央幹道重建、第三條海底隧道及麻省收費公路修建、在華埠邊沿的超大型開發工程、以及在華埠境內無管制的學院機構擴建。

為規劃華埠的未來並管制影響到華埠的建設開發，區議會協同市政府在過去兩年間埋首致力為華埠草擬社區整體計劃及新的土地使用法規。整體計劃及新的使用法規是由組成華埠的多個不同的團體、組織及學院機構努力的成果，這個成果不只是屬於任何一個人或團體。這是一個讓我們全體都感到自豪的華埠社區整體計劃。

華埠社區整體計劃着眼於華埠未來的成長及拓建，為下列各項建設及發展擬定綱要：

※增建極為欠缺的可負擔平價住宅。
※向華埠門樓區擴展。
※向麻省收費公路上空發展區延伸。
※將學院機構的發展計劃納入華埠社區整體規劃中。

本人僅向所有協助完成此項規劃的人士致謝，尤其感謝費林市長及重建局高局長的鼎力支持，以及華埠／南灣社區議會整體規劃特案委員會和土地使用及開發小組委員會的寶貴意見及全力以赴的精神和貢獻。

華埠／南灣社區議會共同主席
陳灼鑒謹上



COMMUNITY-BASED PLANNING PROCESS

The joint master plan initiative for Chinatown was launched in July of 1987 by the Chinatown-South Cove Neighborhood Council (CNC) and the city. This joint initiative came at a significant juncture when Chinatown is again faced with the challenge of institutional growth, downtown development and highway building.

Throughout the planning process, the neighborhood council was responsible for steering and coordinating community participation with technical assistance from professional consultants, a MIT Urban Design Studio, and an interdisciplinary city planning staff. The Chinatown Community Plan and Zoning Plan adopted by the city will embody the common vision and community spirit that has evolved through this grassroots planning effort for Chinatown.

POLICY FRAMEWORK AND THE CHINATOWN COMMUNITY PLAN

The long-term viability and prosperity of Chinatown as a historic residential neighborhood and a cultural, business, and service center will ultimately enrich Boston as a city of neighborhoods that thrives on its diverse heritage. Guided by this common vision, the policy goals and objectives of the comprehensive development plan for Chinatown are:

- to strengthen the family oriented nature of the neighborhood through the creation of affordable housing;
- to broaden Chinatown's economic base through the reinforcement of the community service network and the provision of opportunities for the expansion and diversification of business and employment;
- to enhance Chinatown's cultural heritage and strengthen the historic streetscape;

- to protect Chinatown's historic land base through the redirection of institutional development to the periphery of the district and the prevention of further infringement by highway construction; and
- to reconnect the neighborhood with the city functionally, visually and physically through land use planning, urban design measures, and traffic mitigation.



The supply of quality housing will be increased with a priority placed on affordable housing, to reinforce the family oriented nature of the neighborhood. On Parcels A and B, between Oak Street and Marginal Road, 260 units of housing, two thirds of which will be affordable, are undergoing preliminary design. These units, to be produced by two community-based development corporations with financial assistance from the city, will increase affordable family units as well as home ownership opportunities in Chinatown.

以社區為基礎的規劃過程

為華埠而擬定的整體規劃案，是於一九八七年七月起由華埠南灣社區議會（CNC）及市政府共同推展，時當華埠再度面臨了大機構擴展、城中發展、及興建公路的挑戰。在規劃過程中，社區議會負責引導及協調社區的參予，並由麻省理工學院市區設計室、專業顧問、及集合各種專能的市府規劃設計職員提供技術協助。未來市政府採用的華埠社區計劃及土地使用法規包涵了華埠草根策劃過程中所引發出來的共同理想及社區精神。

豐年市場

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政策架構及華埠社區整體計劃

華埠長期以來的繁榮及活力使這個有歷史性的住宅區及文化、商業和服務中心豐富了波士頓，助其成為一個由多個不同文化傳統鄰區組成的興旺城市。就在這個共同理想的指引下，華埠全面發展計劃的長遠及短期的政策目標是：

- * 透過興建可負擔房屋去強化華埠社區以家庭為中心的特質。
- * 透過增強社區服務系統及提供商業和就業擴充機會，擴展華埠的經濟基礎。
- * 護助華埠文化傳統及加強具有歷史性的街道形貌。
- * 透過限制大機構擴展入華埠核心區及避免日後公路修建的進侵，從而去維護傳統華埠的土地範疇。
- * 透過土地使用規劃、市區設計指引及交通措施，重新在功能、視覺上及地理上把華埠與鄰區連結起來。

高品質房屋的供應將會增加，而可負擔房屋是先決要點，以強化以家庭為基礎的鄰里特質。在屋街及馬津尼道之間的A及B地段將興建二百六十個住屋單位，而其中三分之二是可負擔的，目前正進行初步設計。



Community Service programs essential to the quality of life and continuing development of the immigrant community will be expanded and enhanced. A new, 90,000 sq. ft. community center is planned for Parcel C, between Oak Street and Nassau Street, enabling several major providers in Chinatown to expand services and upgrade facilities for child care, job training and advocacy, health care, youth programs, and cultural activities.

The rich diversity and vitality of the Chinatown built environment will be enhanced while its image, visibility, and environmental quality is reinforced. This will be achieved through use regulations, urban design guidelines and environmental control standards that govern use distribution, building setbacks and heights, streetscape enhancement, open space improvement, and environmental mitigation for water table, traffic, and construction.

While neighborhood businesses are encouraged to locate in the historic core, large expansions will be directed to the edges of the neighborhood where the transportation infrastructure can support increased traffic. Transportation access to and from Chinatown will be maximized, while its pedestrian environment and connection with the surrounding districts will be upgraded. Vehicular circulation and parking for residents, businesses, and community services in the neighborhood will be improved. The Boston Transportation Department and the Chinatown-South Cove Neighborhood Council are developing a transportation plan and improvement program for Chinatown.



To further support the planning goals and objectives for Chinatown, city policies coupled with community advocacy efforts result in financial resources, including linkage contributions from downtown projects, and additional housing and economic opportunities in the neighboring Midtown Cultural District and South Station Economic Development Area.

The purpose of a comprehensive development plan for Chinatown is to generate a social, economic, and physical environment that supports and nurtures community growth without undermining the quality of life or destroying the singular identity and legacies of the neighborhood dating from the late 19th century.

CHINATOWN DISTRICT ZONING PLAN

The zoning plan sets forth the legal guidelines for building height, density, and land use for future development in Chinatown. To implement the Chinatown Community Plan, provisions of the new zoning plan include:

Open Space Districts: To protect and expand public parks, recreation areas, and green spaces in Chinatown, three permanent Open Space Districts are proposed: Gateway Park, Pagoda Park, and Tai Tung Park. Gateway Park will be expanded when the Central Artery ramp is closed. New parks will be added along the edge of the district on Hudson and Kneeland Streets and on the Turnpike air-rights. Creative provisions for open space will be required with each new housing development. Additional open space areas may be designated as a result of the comprehensive planning study for the Special Study Areas.



The Apprentice

(Author's note: "The Apprentice" is from a collection of stories I wrote about Cambodians. The stories are all based on true incidents told to me by a Cambodian friend of mine.)

Veth shepherded his three children through the people-packed aisles of Filene's Basement. The huge room was filled with wooden stands heaped with clothes. It was a Sunday, the beginning of the third week of school and one of Veth's daughters needed a sweater.

He watched as a woman burrowed intently through a mound of girls' slacks. On a nearby stand, a saffron orange cardboard sign proclaimed: 'MISSES SWEATERS \$10.' The color of the sign reminded Veth of the long robes worn by the Buddhist monks back home in Cambodia when his country had been at peace.

"Here we are," he said, stopping.

But his children kept walking. He smiled as he remembered the flight from the refugee camp in Thailand to the holding center in California. His children were little and he had to take care of them by himself because his wife was sick the whole flight. She lay in the seat with her eyes closed and only got up to go to the bathroom. Then she lurched down the aisle like a drunken person. Veth had to feed and clean the children himself. But he spent most of the flight trying to keep them from crawling up and down the aisle.

"I don't want to get a yucky sweater," announced his ten year old daughter Bonny, "I want some clothes like that!" She pointed to a teenage white girl walking by. The girl wore black open-toed high-heeled pumps, skintight black spandex pants and a flaming red shirt with the top two buttons undone. Her face was loaded with red lipstick, red face powder and red eyeshadow and her blonde hair was teased very high. Veth thought she looked like a clown.

He remembered the American teacher in the refugee camp had told them that American women sometimes put on make-up on the bus and nobody even looked. She said that boys and girls sometimes kissed in public and nobody minded. She said that sometimes American women smoked cigarettes but that they weren't prostitutes. Veth had not believed any of these things. And so in Boston, when he first saw a woman with her legs showing above the knee, he was shocked.

"No," Veth said, "I don't think you need clothes like that."

"Why no-ot?" Bonny demanded, drawing out the last word as she had heard teenage girls do on television.

"Because you'll look stupid, that's why," piped her six year old brother, Yim, who was somehow jumping all over the place while standing in one spot.

"When I get older," Bonny pouted, "I'm going to look just like her."

"Even when you get older," Veth said, "I won't let you wear clothes like that."

"I'll wear whatever I want," Bonny announced.

"No, you won't," Yim said, laughing. "You're too ugly to wear that. You just want the boys to look at you."

"I do no-ot. I don't care about boys."

Veth realized that his twelve year old daughter Sokka was unusually quiet. She seemed to be staring at something in the distance. He looked but did not see anything. When he returned his gaze to Sokka, he noticed for the first time the faint outlines of rounded hips and the slight protuberances that would become breasts.

He would never admit it to anybody, even his wife, but in his heart he knew he loved Sokka the best of all his children.

A short story by Ed McInnis



Illustrations are from a children's grammar book used in Cambodia.

She had been born the week he was released from the special slave camp for ex-soldiers when he was allowed to return to his wife and become a regular slave.

In America, Sokka got all A's every year in school. She knew the whole multiplication table by heart. She could spell the strange English words perfectly. The year before, in her last year of elementary school, she had won the school's spelling contest. She seemed to have the mind that remembered everything, as he had had when he was a boy.

"What do you want, Sokka?" he asked gently.

"I want the new Barbie doll," she said softly.

"I want that new He-Man doll!" screamed Yim, spinning around in circles like a top. "Yeah!!!!"

"Do-olls," said Bonny. "Yuck!"

"But you already have many dolls," said Veth to Sokka. "Don't you want something else besides dolls? How about a new sweater for school?"

"No, I don't want a new sweater. I want the new Barbie doll."

"And the He-Man doll!"

"Well," he said, winking at Bonny and Yim, "it's almost time to start thinking about boys, isn't it?"

"I'm going to get all A's in school so I can get a good job and make enough money to buy all the dolls I want," Sokka said mechanically.

Bonny and Yim looked at each other and burst out laughing.

"When I grow up," said Bonny, "I'm going to be a Solid Gold dancer."

"Yeah," said Yim, "and when I grow up, I'm going to be He-Man!"

Veth laughed.

"And what are you going to be when you grow up, Sokka?"

"I'm not going to grow up," she said fiercely.

Veth saw her upper lip tremble.

"What is it, Daughter? What is the matter?"

"Nothing," she said and turned away.

Yim opened his mouth and stared up at Sokka's face as if expecting a revelation. Bonny screwed down her eyebrows and puffed up her cheeks and looked sideways at Sokka.

"Why don't you two go and look at the sweaters?" Veth suggested.

"That's okay," Bonny said. "We like it here."

"Please go and look at them," Veth commanded. "Now."

"Oh, all right. Come on, Little Brother."

Bonny reluctantly led Yim away. Veth saw that Sokka held herself rigid as a post.

"What's the matter, Sokka?"

"I can't go to school any more," she said and the tears skidded down her cheeks. She continued to stand stiffly, arms bolted to her sides. Veth felt a wave of sadness roll through his chest.

"Why not?" he asked.

"I just can't, that's all."

"Tell me why."

"Because of the others."

The words were heaved up from Sokka's chest, freighted with an intensity Veth had never heard in her voice.

"What about the others?"

"They slap me and push me and take my lunch money away," she erupted in sudden anger. "They hate me."

Now the tears gushed from her eyes and she covered her face with her hands.

Veth's heart contracted in anger. Three weeks before, he had stood in Faneuil Hall with 700 other people from all around the world and in front of the Judge declared that he would "support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic." He received his citizenship certificate, a huge official looking document which he framed

and put on his bedroom wall. He also received a small plastic American flag, which he wore everyday in his lapel. He fingered it now as he spoke.

"Why do they hate you?"

Sokka looked directly at Veth for the first time as she precisely enunciated each word.

"Because I'm not like them."

He felt the sadness and the anger mix together like two streams becoming a mighty river. The river gushed from his heart up into his head until his ears were filled with the sound of rushing water.

"Who are they?" he wanted to know.

"They are boys in my new school," Sokka replied, as if the words meant nothing.

"When do they bother you? At school?"

"No, just on the bus. Before school and after."

"Can you ask the bus driver to tell them to leave you alone?"

"No. Sometimes it's before we get on in the morning. But mostly it's after we get off in the afternoon," she said and then added airily: "It's nothing."

Veth remembered going to school when he was twelve years old. He walked two miles along the forest paths with his friends to the school house. They climbed the trees, they pretended to be ghosts, they ate wild mangoes and oranges, but always they laughed.

"Tomorrow," said Veth, "I will meet you when you get off the bus."

Sokka's eyes gleamed at him through her tears like the sun shining through dispersing rain clouds.

"Will you really, Father? Can you? Don't you have to work?"

Yes, he had to work. He had worked at an artificial leather factory for the last three years. In fact, the previous week he had been promoted. That night he had taken the three children out for ice cream

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to celebrate. He knew his boss would not be happy if he left early.

"I will meet you when you get off the bus."

Sokka smiled.

"Thank you, Father."

That night, he dreamed he was back in Cambodia. With a sickle, he harvested rice in knee deep water. His belly was a knotted fist that cried for food. Cradling a rifle, a teenaged Khmer Rouge soldier stood on dry ground watching the workers. Dressed all in black, the soldier casually munched cooked whole rice from a pouch around his waist.

Veth saw a mud crab jump. The soldier was looking the other way. Veth's hand reached out and crunched around the crab. He tore it apart and stuffed it down his throat. He had no desire to taste it, only to stop the whining voice inside his belly.

Suddenly, he was on dry ground surrounded by a gang of teenage soldiers, kicking and shouting at him. They angrily accused him of depriving the other workers of food. Lifting up their rifles, they aimed the butts at him.

He tensed himself to break through the circle and run. He wanted to die by the shooting, not by the beating. He was a man, not an animal. He saw the rifles descend. In an agony of terror and rage, he sprang.

He sat upright in bed, drenched in sweat. His chest expanded and collapsed as he gulped air. His arms shook. He sat for a long time, slowly regaining control of himself.

He realized his wife was not in bed. He turned to see her, hands clasped in her lap, sitting at her sewing table in the darkness. She was looking at the wall, yet she seemed to be staring at something at a great distance. He did not speak to her.

He studied the alarm clock. Four a.m. He knew he would not get back to sleep.

Sighing, he pushed himself up from the bed. He looked into his children's room. When he saw Sokka's carefree sleeping face, his heart lightened.

He went into the kitchen. Opening the refrigerator, he stared long and lovingly at the food. Then he made a cup of tea and sat at the kitchen table.

He had never dreamed about America. Every dream took place in Cambodia. Every dream was about the Khmer Rouge. He had asked other Cambodians about their dreams at the Vietnamese markets in Chinatown, at the Buddhist temple in Lowell, at the Cambodian movies in Providence, and they had all said the same thing. Never a dream about America. Always about Cambodia. Always about the Khmer Rouge.

Soon his wife would come into the kitchen and cook rice for breakfast. He would take a shower, eat, watch 15 minutes of the 6 a.m. national news, and then walk to the subway to go to work.

He had a good life in America. He had a job. He made enough money to have an apartment of his own, enough money to buy food for his family. Under the Khmer Rouge, he had slept on bare ground. Under the Khmer Rouge, he had lost most of his teeth from malnutrition. Under the Khmer Rouge, he had seen his mother, his father, his three brothers and their families all killed.

He had been spared because he had only been a lowly sergeant in the army.

He remembered a time so distant that it seemed a dream. Before he had ever been a refugee, before he had ever been a communist slave, before he had ever been a soldier he had a life that promised glory and dignity. He had been the apprentice to the medicine man of his village.

When Veth was a teenager, the medicine man was over 60 years old and had four daughters and no sons. He wanted to pass on his knowledge before he died. He said his apprentice must have a good brain, but also a good heart. Of all the boys in the village, he picked Veth.

His parents said it was a great honor. Veth left home to live with the medicine man. He called the medicine man Father. He began to teach Veth the five sacred books of Sanskrit lore.

Veth began to learn the methods for finding lost or stolen objects; the techniques for deciding on the most propitious dates for weddings or trips; the manner of determining if a man and woman were suited for marriage; the charms for healing the sick and diseased; the incantations that accompanied the cremation of the dead; the rituals for proper reception of the New Year life-spirit so that the village would prosper.

The medicine man carefully supervised him and told him never to practice on his own. But one day, the medicine man was away from the village. A young man came to tell Veth his wife was suffering from the fever-sickness. Veth said he could not do anything. They must wait until the medicine man returned. But the man said he was afraid she would die. Reluctantly, Veth went to see her. Her head was burning.

Veth knew she would die.

He went back to the medicine man's house. In front of the altar, he prayed to the Lord Buddha for strength to heal the woman. Then he took out a thin piece of beaten gold, about the same width and twice the length of a match book. On top of the altar, he took the iron stylus and on a gold plate he wrote sacred Sanskrit words to cure the fever-sickness.

Then he put the plate between his palms and chanted the sacred words. While doing this, he breathed directly onto the plate. When he had finished, he got the special rolling tool. It was a steel rod about the size of a ball point pen. The surface was rough like a sander. He rolled the gold plate into an open cylinder, as one would roll dough with a rolling pin. Then he strung a gold chain through the cylinder.

He carried the cylinder to the woman's hut. Her husband looked up anxiously when Veth entered. Veth motioned and

the man held the woman's head up. Veth fixed the chain around her throat like a necklace so that the cylinder lay on her chest.

Then he seated himself beside the woman. He placed one palm slightly above her forehead and the other palm above her belly. He fixed his glance on the gold cylinder and softly chanted the sacred Sanskrit words. Slowly, slowly, he felt the heat from her forehead lessen. Soon she sighed and opened her eyes. She looked at her husband and smiled.

She would live.

The medicine man returned the next day. Shamefully, Veth told him he had disobeyed his orders, but to his surprise, the medicine man proudly told him that he had passed his final test and proven himself worthy to be a medicine man.

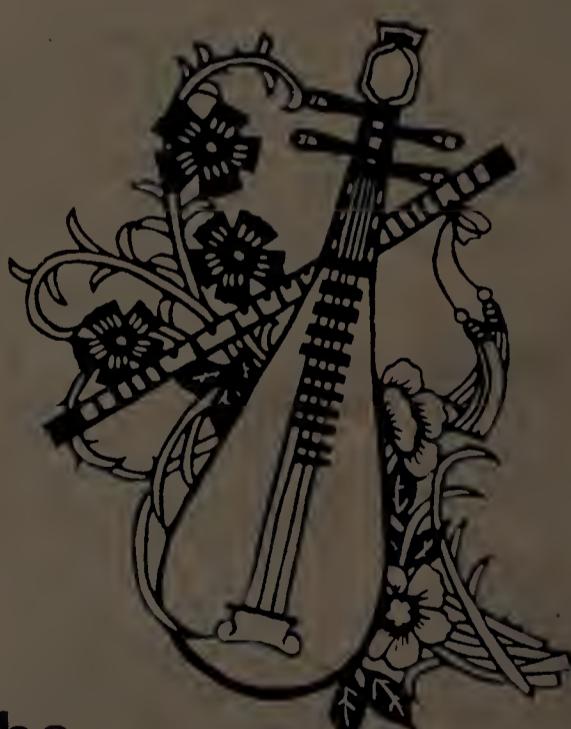
Years later, just before the medicine man died from being beaten by the Khmer Rouge, he commanded Veth to escape with his wife and two young children from the hell in Cambodia. He said that Veth must always take care of his family. And, with his final words, he said that if Veth were safe, then the medicine man's spirit would be happy.

His wife silently entered the kitchen. She turned on the stove and began to measure out the rice. She did not speak. Veth looked at her. She did not look back.

The heat and humidity inside the factory made him feel he was back home in Cambodia. The factory was one huge room about the size of half an American football field. There were six long machines, each with six workers. At the back end of each machine, a roll of plastic artificial leather unspooled and wound its way through a series of iron rollers to the oven in the middle.

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萬事如意



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Warren Pepicelli, Manager
Helen Jue, Assistant Manager



Continued from Page 6

At the front end, colored dye was spread onto a piece of circulating paper which carried it to the oven. At the oven, the dye was stamped in the artificial leather. Then, the colored leather returned through a series of rollers to the back end where it rolled around a new wooden spool. The paper returned to the front of the machine to be stained with new dye again.

For three years, Veth had worked at the back end as a handler. But the previous week he had been promoted to take the place of the retiring dyer. Now, as he stood on the wooden platform, Veth used a winch to hoist into place a huge barrel of dye labeled SEA BLUE. He opened the spout with a wrench and the dye ran down a funnel, through a sluice and under a steel grill about 1/32nd of an inch above the swiftly moving paper. He watched the blue dye spread evenly across the flowing paper.

He knew Sokka would be leaving home soon to get on the bus. He felt hurt that he could not be there. He wanted to spare her from any pain. The thought flared that if somebody hurt her, he would kill him. But then he told himself, no, he was in America now where the Constitution and the laws protected people against their enemies. If somebody threatened to hurt her, the police would protect her. He would ask Chip, his supervisor, to let him leave early so that he could meet Sokka when she got off the bus.

He saw a colorless seam lengthen on the stained blue paper. He leaned over and thrust his calipers under the grille at the beginning of the seam. He gouged out the piece of dirt caught under the grille. The uniform blue color reappeared.

Two white men came up.
"Hey Taiwan!" one of them yelled.
Veth knew the man's name was

Theodore Bancano, but everybody called him Teddy Beercan. He had long brown hair and brown eyes as big as marbles. He wore a sleeveless white T-shirt, dirty blue jeans and sneakers. Veth had no idea why Teddy called him Taiwan.

"This is the freaking new guy, taking your place at the back end. What's your name again, pal?"

"Frank," the man said quickly, his eyes shifting away from Veth. His thin body was covered in a green workman's uniform and his thin face was ravaged by acned gullies.

"Taiwan, meet Frank."

Veth reached down from the platform and shook hands, then turned his attention to Teddy.

"Have you seen Chip yet?"

"Nah," Teddy snorted, "the stupid Mick ain't in yet. Probably sleeping one off. You know what an Irish seven course meal is?"

"No," said Veth, "I have no idea."

"A six pack and a potato." He laughed wildly at his own joke. "Get it?" The new guy smiled politely while looking over his shoulder. Veth did not understand Teddy's jokes. He glanced at the fast-moving blue paper.

"Tell him, Taiwan," said Teddy to Veth.

"Tell him what, Teddy?" asked Veth.

"You know what. Come on," he urged with an extravagant shrug of his shoulders, "I love to hear you tell it."

Veth checked the paper again. The blue dye was flowing evenly with no seams. He turned back to the two men.

"As I have told Teddy many times, a long time ago, when my country was free, marijuana grew everywhere and was legal to smoke."

"He couldn't believe it the first time he saw me take some weed out a my sock!" Teddy jumped in gleefully. "We was in the locker room, I didn't even see him. I says 'what are you looking at?' And he says, 'why are you hiding it?' And I says,

'Cause it can get you sent away, that's why, buddy boy.' And he says. . No, no, Taiwan, you tell him!"

Veth saw a seam lengthen from an inch to a foot in a quick second. He dug the calipers gently under the steel grille and worked the piece of grit loose. The seam would only ruin one foot of material which would be cut out at the back end.

"I said, in my country everybody can smoke marijuana. It grows free everywhere. In front of people's houses, by the side of the road, in the fields."

"By the side of the road, it must be reefer heaven," Teddy intoned with his palms glued together prayer style and his eyes looking up. "Tell him about the beer."

"When my country was free, we made special beer from the sugar of the palm tree and the marijuana. it tasted very delicious."

"Yeah," Teddy mused. "Very delicious. Now tell him the best part."

"What is the best part?"

"You know. Did you smoke it?"

Veth had known children who had started smoking marijuana as young as seven years old. After a few years, they looked malarial: pale, boated, sickly, stunted. Their parents also smoked. Some of them went crazy. Once he saw a man mistake a chopping block for a coiled snake, and in his fear chop off his own hand.

"No," said Veth patiently, "I did not smoke it. I tried it once with my older brothers and it made me very sleepy. So I never smoked it again."

"Can you believe this guy?" Teddy shouted. "He got sleepy! Jesus, how can I get to your country?"

"Maybe we should get back, Teddy," the new guy said.

"Aw, what are you nervous? Hey, you know how to make an Irishman's tongue turn black?"

"No," said a deep voice from behind him. "How?"

Veth watched as Teddy and the new guy turned around to face Chip. He was short with a pale face and red hair.

"You pour whiskey on a freshly tarred road," Teddy said defiantly.

"Get back to work, you skinny guinea, and take the FNG with you."

"What's a matter, have a few too many last night? You look like you're trying to smuggle blood back to the old country in your eyeballs."

He laughed hysterically.

"Not bad, huh?" he said to the new guy who smiled weakly and flicked his eyes back and forth between Teddy and Chip.

"Back to work, you Eye-tie freak," Chip threatened.

"Argh," Teddy rolled his eyes in disgust and led the new guy to the back end.

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"Veth, he giving you a hard time?" Chip questioned.

"No, no hard time. But I would like to leave work early today."

"You would?" Chip's eyes popped out in surprise. Veth knew he was the only employee who had never missed a day's work in the factory. "What time?"

"Two o'clock."

"Two o'clock? Jeez, you just started at the front end last week. What's the problem?"

"My daughter is having trouble at school. I need to meet her early."

"Can't your wife do it?"

"No," said Veth, looking down at the flowing blue dye. "She is feeling sick."

"Oh. Well, I don't know, Veth. What school does your kid go to?"

"Samuel Adams Middle."

"Yeah? Mine, too. What grade?"

"Sixth. She just started there."

"No kidding. Mine's in the eighth. How about that? Maybe they know each other."

"Maybe," Veth said, although he doubted it.

"Yeah, my kid's having some problems too, Chip said. "Principal says he's starting fights and stuff like that. Big deal. A kid's got to learn to handle himself. Okay, Veth. I can get Beer Can to cover the front end. He shouldn't be too high by this afternoon. But a lot of guys'd like this job so don't make a habit out of leaving early, okay?"

"Okay," Veth said with relief and watched Chip walk away.

He wondered: had Sokka made it to school all right? Did the boys give her any trouble? Too many thoughts rushed into his mind and his head began to



pound.

He tried to concentrate only on the spreading blue dye. The color was like the cool blue of Tonle Sap, the great inland sea in Cambodia where he had often gone to fish and relax. But then the war had started and he could not go to Tonle Sap anymore.

No, he should not think about the war. He should concentrate on one thought only, as he had learned many years before from the medicine man. He should think only of the blue. The cool, cool blue. He let his mind flow with the cool, cool blue.

He watched them get off the bus. He felt sick at heart when he saw black faces and white faces, but no yellow faces. His daughter must be the only Asian.

Most of the children streamed away, singly or in pairs. But five or six white teenage boys, shouting and swearing, stood on the sidewalk. He saw one light up a cigarette, take a puff and pass it to the next. He smelled the sweet reek of marijuana.

When he saw Sokka step off the bus, he felt a hammerblow of shock. His growing daughter seemed to have shrunk: her shoulders had caved in, her head was bowed. She clutched her school books to her chest as she tried to move through the knot of boys.

They wouldn't let her.

"Kaptain! Kaptain!" one shouted in a high strained voice. "Alien life force on the scanner, sir!"

The boy who had lit the marijuana cigarette turned around and stared at the trapped Sokka. Veth knew he must be the leader.

"Thank you, Mr. Zulu," he said in a deep forced tone. "Cambo at twelve o'clock. Phasers on stun. Let me at it."

"But it's not logical, Jim!" said a tall thin boy. "It's just not logical!"

"Shut up, Spock. I know what I'm doing. It's an alien life form trying to invade Earth."

"Jim, don't. I'll perform the Vulcan



mind meld on it."

"No, Spock, it has to be wiped out."

He moved toward Sokka who stared at the ground.

"Leave her alone!" Veth shouted. The boys turned and gaped at him. He looked into their eyes and saw they had the anger-sickness. He knew there was no cure for it outside of the person himself.

"Come here, Sokka."

Moving only her legs, Sokka pushed through the boys and ran stiffly to her father, who enveloped her in one arm against his body.

"Why do you hurt her?" Veth gravely questioned. "She has done nothing to you."

"She's an alien life form, *mister*, just like you," snarled the leader.

"I am an American citizen."

As if on cue, they all broke into laughter.

"You?" the leader accused. "An American?"

The tall thin one stopped laughing long enough to say:

"It's not logical, Jim, I tell you it's not logical!"

"What have we done to hurt you?" Veth asked.

The leader took one step toward Veth and stuck out his chest. Veth realized he had seen many actors do this on American television shows and movies.

The other boys leaned their upper bodies forward.

"My father says you Cambos don't want to work. All you want to do is live off Welfare and drive big fancy cars!"

"I have a job," Veth stated. "I work."

"Yeah," the tall thin one added. "My father says you Cambos are stealing jobs from Americans."

"I do not steal," Veth asserted. For a few seconds, nobody spoke. The boys glared at Veth and he looked back. Once, in the war, Veth's troop had not been relieved after many months of fighting in the jungle. The general had promised leave but never gave them papers. It was not fair. Finally, Veth simply led his troops from the jungle to the nearest town.

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Continued from Page 8

On the way, the general drove up and asked what they were doing. Veth told him. They stared at each other for several seconds. Then the general drove away without a word. Veth led the men to the town where they stayed two weeks, and then he led them back to the fighting.

He looked at the teenage boys.

"Please leave my daughter alone."

"Yeah? And if we don't?"

"I will tell the police."

"The police?" Again they erupted into an explosion of laughter. The tall thin one dove to the ground, rolled over and then jumped upright like a deranged gymnast.

"Yes, we will go to the police."

"Whatever you say, Mister Alien, just make sure she has her lunch money tomorrow."

They laughed raucously. The tall thin one picked up a stone and skipped it along the cement so that it skittered by them.

"Beam me up, Scotty!" the leader said and the whole gang turned away as if Veth and his daughter had never existed.

* * * * *

They walked the twelve blocks to the police station. He pulled Sokka along like one of her own rag dolls. He almost wished he was a soldier again so he could have thrown a terrible scare into those boys.

But he knew from his past that violence only caused more violence. When he had taken the oath as an American citizen, he had promised himself that he would rely on the law of his new country. He also wanted to set an example for Sokka so that she would grow up and be a good American.

The police station was an old stone building that looked like a fortress.

"I don't want to go in, Father," Sokka pleaded.

"We must."

"Please, Father. I'll be good."

"What do you mean? You haven't been bad. It's those boys, they have been bad."

"No. They didn't do anything bad."

"I saw them," he said, exasperated.

"Can I go back to the old school, Father? Please. I won't cause any trouble."

"No, you have graduated from the old school. You are going to get all A's in school, and then go to college and get a good job."

Sokka only stared at the ground.

They entered a small lobby. A black man was talking to a white uniformed policeman who stood behind a counter. Veth saw a huge wall poster labeled BOSTON POLICE DEPARTMENT SIX MOST WANTED. He studied the photographs. One was of a girl who didn't look much older than Sokka. The notice said she had killed a police officer.

The man walked out and the officer looked at Veth.

"Help you?"

"Yes, thank you. My daughter is being . . ." he hesitated, unsure of the correct word. ". . . abused by the boys on her bus."

The officer's eyebrows arched and he leaned over the desk to stare at Sokka who squirmed against Veth's side.

"Sexually abused?"

"No, no, they . . ." again he stopped, as his thoughts expressed themselves in Cambodian. He struggled to translate them into English but the words got mixed up. He knew there was an appropriate word.

"They tease her."

"Oh," said the cop, leaning back again.

"Well, do you want to make a complaint?"

"Yes, I want to make a complaint."

"Let's start at the beginning."

He pulled out a fresh incident report.

"Victim or complainant's name? That's her."

"Sokka Long."

"Spell."

"S-O-K-K-A. L-O-N-G."

"Person reporting the incident if dif-

Sampan

ferent than above. That's you."

"Yes. My name is Veth Long. I am her father."

"Well, that answers my next question. All right. Location of incident?"

"At the school bus stop on Washington Street."

"Time of incident?"

"Just now. About ten minutes ago."

The cop looked at his watch.

"Say, 2:30?"

"Yes."

"Okay. Type of incident?"

"Type?"

"Yes. What happened?"

"They tease her."

"I know what you mean. My kids tease each other too. Nothing you can do about it."

"No, no, I do not mean tease."

"What do you mean?"

"I mean they . . . hurt her."

"Did they strike her? Did she get beat up?"

"No. I don't think so. Sokka, did they hit you?"

"No."

"No. They took her lunch money away."

"I see. Anything else?"

"Well, they called her bad names."

"What kind of bad names?"

"I don't know what kind."

"Then how do you know they were bad names?"

"I could tell by their voices."

"I see. Number of perpetrators? How many of these kids, Mr. Long?"

"Well, they were teenage boys. About 14 or 15 years old maybe."

"Clothes?"

"Well, I'm not sure."

"Witnesses? Anybody else see it?"

"I am not sure."

"Is there any physical evidence of the crime? Any wounds or bruises?"

"No."

"Weapons?"

"No."

"Property taken?"

"No."

"All right. What would you like us to do?"

"Can you please have a policeman go to the bus stop tomorrow?"

"Well, I can't promise we'll have a cruiser there at 2:30 on the dot. Priority calls come first. And I don't suppose the bus is going to wait for us if we're five minutes late. But we'll do the best we can. Do you wish to have a copy of the incident report?"

"Yes, please."

He tore off the carbon copy and handed it to Veth.

"Your complaint number is at the top of the sheet. Should you wish to refer to this incident at any further time, please be sure to use the complaint number listed there on."

"Thank you."

"Look," said the officer with an exaggerated smile, leaning forward conspiratorially, "can I give you a word of advice?"

"Yes. Of course."

"You're going to have to learn to accept some, uh, abuse here. America is the land of the free and all that, but some people are more free than others. Know what I mean?"

"No."

"Well, I hate to be the one to tell you. But some people aren't going to like you because of the color of your skin or because you talk funny or come from another country. Know what I mean?"

"Yes," Veth answered. He did know what he meant. "Will you send the policemen tomorrow?"

The officer sat back and resumed his official tone.

"We'll see what we can do."

"Thank you."

He walked outside with Sokka.

"All right, Sokka? The policeman will come tomorrow. Then the boys will stop. You will be all right. Okay?"

"Father. Can you come tomorrow?"

He swallowed hard.

"I cannot, Sokka."

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Continued from Page 9

"Why not?" she asked solemnly, looking up into his eyes.

"I must work."

"Can mother come?"

He looked away.

"I don't think so, Daughter."

"Oh."

"You go to school tomorrow," he said with forced cheerfulness. "You want to study hard and get a good job so you can own all the dolls you want when you grow up, don't you?"

"I don't think I will like dolls when I grow up," Sokka said simply.

"No," Veth agreed. "But maybe you will be a doctor or a teacher. How about that?"

"I don't know," Sokka replied. She seemed to be staring at something in the distance. Veth looked but did not see anything.

"Tomorrow I will call you at three o'clock after you get home," Veth said.

"Okay?"

"Okay," Sokka said in a hollow voice. They walked home in silence.

The next day on the job, Veth had trou-

ble concentrating. His machine was doing a Sunny Yellow run. Twice he let seams run for almost a yard before gouging out the offending pieces of grit.

Chip's face was very white when Veth saw him in the morning. He stalked up and down the machine, watching the workers closely. Veth looked at his watch

at least a hundred times before his afternoon break at 3 pm. When it came, he lined up behind three other workers at the locker room pay phone.

Chip slumped on a bench, eyes closed, puffing on a cigarette.

"Hey Taiwan!" a voice yelled. "How do you confuse an Irish road worker?"

Veth saw Chip open his eyes and stare at Teddy Beercan sullenly.

"I do not know," Veth said.

"Give him two shovels and tell him to take his pick."

Chip grunted in contempt and shut his eyes.

In a pantomime of secrecy, Teddy slowly raised his eyebrows up and down, ceremoniously lifted his right foot and pointed at his bulging sock with his left forefinger. He silently made a gross

laughing motion with his face. Then he disappeared into the lavatory.

When Veth's turn came, he anxiously dialed his home phone number. Bonny answered.

"Hi Father!" she called joyfully.

"What are you doing?"

"Me and Yimmy are watching television. The He-Man cartoon," she laughed gleefully. "It's so stupid!"

"How is Sokka?"

"Sokka? I don't know. She is sitting in the kitchen."

"What is she doing?"

"Nothing. She's just staring."

"What is she staring at?"

"Nothing. Just the wall."

"What do you mean, the wall?" he asked angrily.

"You know. Just like mother does, in the bedroom."

His spine became icicle-cold.

"Hello, Father, are you there?"

"Yes, I . . ." he hesitated. He suddenly felt bone-tired and could not think of any words to say. Finally, he said: "I will be home at five."

"Okay," laughed Bonny. "Bye, Father!"

Slowly, he walked back to the machine and climbed up on the platform. The sadness was a vice that squeezed his heart. The anger was a jungle animal that tore at his mind. He saw the huge room as flat and one-dimensional and heard the machinery only as a faint whirring in his ears.

He stared at the dye spreading onto the paper under the steel grille. He knew it should be a bright yellow, but it looked brown, like a blood stain. He blinked his eyes and furrowed his brow but he still couldn't see the yellow.

"Taiwan!" Teddy screamed from the back end.

"What?" his own voice sounded distant and strange to him.

"Jesus H. Christ!" Teddy bellowed hoarsely. "We got a seam coming down

as long as Argentina! Cut it will you?"

Veth clutched his calipers and stared at the dye flowing under the grille. He saw no seam. He saw only the blood stain spreading, spreading.

Someone grabbed the calipers out of his hand and pushed him aside. He watched as Chip leaned over and gouged out the piece of dirt. Then Chip, eyes wild with fury, turned and jabbed his finger into Veth's chest.

"You ruined over a hundred yards of material, you stupid slope! Cost us over five hundred dollars! Half a grand! I gave you a chance on this job. You got to learn to do it right or I'll send you down to the back end with Beercan and the other morons. Kabish? Comprende? Savvy? You got it?"

Veth watched the right side of Chip's upper lip jump up and down, contorting his mouth into a vicious humorless grin. Veth felt Chip's bloodshot eyes bore into his.

"You got it?" Chip loudly demanded again.

"Yes," said Veth quietly, exhausted by the effort to control his own anger. "I got it."

"All right, then, get with it."

Chip shoved the calipers back into Veth's hand and jumped off the platform.

Yes, he had got it, Veth thought grimly as he stared at the dye. He would learn to do it right. Clutching his calipers in his trembling hand like a sickle, he watched the dye spreading like a blood stain over a whole land, over a whole people, spreading, spreading.

Yes, he would learn.

(Ed McInnis writes a series for *Boston Magazine* entitled *Naked City*, which is short humorous fiction about Boston characters written in the style of Damon Runyon. He is also writing a series of detective novels, the first of which -*Heart of Danger*- should be published in Spring 1991. *Sampan* first published fiction by Ed McInnis in the 1988 August Moon issue.

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YEAR OF THE GOAT
1919*1931*1943*1955*1967*1979*
*1991

A goat often puts his/her hoof in his/her mouth, but usually overcomes gaffes with engaging charm. The first to beef, the goat appreciates the elegant and artistic side of life. Goats do well as actors, gardeners, or professional surfers.



YEAR OF THE ROOSTER
1921*1933*1945*1957*1969*1981-
1993

Outspoken, clever and single-minded, roosters impress others with their confidence. On the opposite pole, they can also be dreamers and flashy dressers. Sometimes they are criticized for bragging. They are good in public relations, the restaurant business, or as soldiers and world travelers.



YEAR OF THE PIG
1923*1935*1947*1959*1971*1983-
*1995

A warm companion and an intellectual with a strong need to set goals and achieve them, you are honest and forthright. At times you express a bit of innocence which leads to disappointment. You tend to be materialistic, which could be your downfall. You would do very well in the entertainment arts, or as a lawyer.



YEAR OF THE DOG
1922*1934*1946*1958*1970*1982-
1994

Dogs are loyal, dependable and very faithful to the ones they love. Persistent worriers and nit-pickers, they can be irritating to others at times. Dogs make wonderful activists, teachers, and secret agents. They are good in business, too.

4688 The Year of the Horse



YEAR OF THE HORSE
1918*1930*1942*1954*1966*1978-
*1990

Horses, get ready for a year of hard work! Your capacity for energy astounds, as does your independence and wit. Egotistical too, with a streak of selfishness, you still remain friendly. You'll find success as a poet, politician, scientist or adventurer.



YEAR OF THE RAT
1924*1936*1948*1960*1972*1984

Rats have a lot of imagination, charm, and generosity. Sometimes rats are quick-tempered and hypercritical. They have to watch out for a tendency to take advantage of others. Rats make good writers, critics or public relations experts.



YEAR OF THE BUFFALO
1913*1925*1937*1949*1961*1973

As born leaders, they inspire confidence in others. Sometimes they can be demanding and egotistical. Buffaloes would be successful as surgeons, generals, cooks, or hairdressers.



YEAR OF THE TIGER
1914*1926*1938*1950*1962*1974-
*1986

Sensitive and tender, tigers are capable of great love. They have a leaning toward rebellion and can be stubborn to the point of obstinacy. They make good race car drivers and matadors.



YEAR OF THE MONKEY
1920*1932*1944*1956*1968*1980-
*1992

Monkeys attract others with their clever wit. Intelligent and resourceful, monkeys need to guard a tendency towards opportunism and distrust of other people. The monkey's winning personality and charm guarantees success in any field.



YEAR OF THE SNAKE
1917*1929*1941*1953*1965*1977*
1989

Charming and wise, the snake is ruled by intuition and depth. Sometimes stingy, sometimes lazy, the snake must guard against these less developed parts of its personality. Also, the snake needs a good joke once in a while. Careers as a teacher, writer, philosopher, psychiatrist or fortune teller are best for the snake.



YEAR OF THE DRAGON
1916*1928*1949*1952*1964*1976-
*1987

Vital and enthusiastic, the dragon is very popular, even while being known as a "buffoon" from time to time. A risk-taker and yet a perfectionist, the dragon can be demanding on others. The dragon's gifts of intelligence and creativity make them perfect artists or politicians.



YEAR OF THE RABBIT
1915*1927*1939*1951*1963*1975

Rabbits are known for their affection. Everyone wants to be around the cheerful rabbit. Sometimes a rabbit can get sentimental, though, and tends to be a bit conservative. They make good business people and lawyers.

新年快樂! China

Happy New Year England • The United States

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Gott Nytt År Sweden

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新年おめでとう! Japan

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Leshana Tova Israel

শুভ বর্ষ India

Godt Nytt År Norway

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民主潮流不可抗拒

一九五六年蘇軍坦克粉碎了匈牙利人自由化的美夢，而在一九六八年，捷克布拉格之春，又在華沙公約國坦克的履帶下被壓得稀爛。到一九八九年的北京民主愛國運動，同樣地被坦克鎮壓了下來。看，歷史是否不停地重演着呢？這個問題至今仍然是備受爭議的。不過，此等悲劇式事件的意義，並不在於其近似性，而是其背後所代表着的一股力量，一種對民主理想的祈求及對自由生活的渴求。

在一九八九年，當二十世紀八十年代接近尾聲之際，歷史就好像向人類發出了急切的呼喚似的，叫人們在八十年代結束之前，要好好掌握着時代的命脈，為迎接九十年代作好了一切必須的準備。若說一九八九年是民主鬥士奮力戰鬥的一年，一九九〇年將是一個豐收年。那種歷史的使命感及號召力，令各國人民發出了歷史上最強大的聲音，向着專制封建的國家機器提出挑戰及進行抗爭。亦因為一九八九年正是法國大革命二百週年，中國五四運動

元月十日，消息傳來：北京的軍事管制解除了。中國大陸國務院總理李鵬在一次電視講話中，正式宣佈「戒嚴」（即軍事管制）停止執行，「戒嚴」部隊撤出北京。美國方面立刻有反應。白宮政府馬上作出姿態表示歡迎。例如，美國副總統Dan Quayle就發表講話，說「這是中國方面改善人權的積極步驟，也是布什（Bush）總統對華外交政策的成果。」這當然是美行政當局的官方態度。在民間，也有積極的反應。例如：某中國留學生在接受電視採訪時，對布什外

力，以挽救徹底滅亡的命運。

唯有羅馬尼亞的齊奧塞斯庫（Ceausescu）頑固堅持反動立場，模仿中共「六·四」大屠殺的做法，血腥鎮壓國內民主運動，結果身敗名裂，被羅馬尼亞人民革命政府判處死刑。專制王齊奧塞斯庫一死，中共方面免死孤悲，震動很大。為了緩和鎮壓人民所造成的緊張氣氛，不得不作出一些表面文章，製造一個安定，平安的假象，解除戒嚴是其手法之一。

但是解除軍事管制，決不等於改善人

權。有兩點可以說明問題：第一，李鵬在講話中說「六·四」鎮壓是「正確的」，這就是說，殺人沒有殺錯，非但沒有殺錯，而且殺得非常「成功」。正因為殺得「成功」，社會「秩序」已經恢復，沒有必要再殺，所以「解除」軍管；第二，據報導，北京實際上增加了軍隊和武警力量，以保証「解除戒嚴」的有效執行，軍隊對首都的管制是更嚴，而不是放鬆了。

顯而易見，北京解除戒嚴，不是改善人權，而是嘲笑和玩弄人權，把人權和國際輿論視為兒戲，隨便戲弄，為鞏固專制，壓迫人權而服務。所有尊重人權的人們都要對此保持警惕。

解除「戒嚴」等於「改善人權」嗎？

波士頓大學

顧震

覺得布什總統的外交路線是正確的。言下之意，李鵬解除戒嚴，應予充份肯定。這倒是非常樂觀的估計。

新年期間，大家登門拜年，互道祝願，各人的情緒難免樂觀。在這種時候，特別要警惕黃鼠狼給雞拜年，沒安好心。中國大陸專制當局，解除軍事管制，實際上就是黃鼠狼給雞拜年，假作姿態，其用心非常險惡。

去年年底，東歐各社會主義國家民主運動風起雲湧，獨裁政府、專制強權，紛紛倒台。東歐各國的共產黨紛紛向群衆作出讓步，答應進行民主改革，改善人權狀

況，保障公民自由，並交出相當一部份權

七十週年，就是結合到這些有意義的日子，人類社會對自由民主這個理想的追求，便在這一年中發揮得淋漓盡至了。歷史雄偉的力量，又一再顯現了出来，並給予人們指明了去向。

不過，面對着這股急迫的歷史潮流，是進還是退呢？這不單只是人要思想的問題，共產黨人更要作出抉擇，因為受到這股民主潮流衝擊的正是這些極權的共產國家。中共面對着天安門的人民群衆的民主

要求說「不能退」，而事實上用血腥手段去鎮壓正是一個大倒退。中共在共產陣營中算是比較早採用經濟特區開放政策，雖然這些改革只限於在經濟領域而已，從來就未觸及政治方面。但自從六四屠殺以來，中共在政治上的政策比一九六八年的捷克和一九五六年的匈牙利還退得更遠，甚至退回封建時代，思想僵化的總舵手，因迷戀着皇帝式的權力慾望，決不與人民共享權力，一心只要專政而不要民主。反觀東歐各國，同樣是共產黨人，就是選擇了

歲月不留人，抱殘守缺的老人黨，統統已是七老八十了，正所謂暮木已拱，他們退要等候多久，才能扭轉乾坤呢？看來，這二十年的光景，却人間換了。中國人還需是命運，並不應單單寄託在老朽們行將就木之年的長短，走向民主已是時代的總趨勢了。

看來今朝，正是民主進步力量包圍着那些所剩無幾的封建殘餘保守勢力，加上中國人民已在六四大屠殺後已有了新的覺醒，面對着這樣的一個大氣候，又有誰能抵擋得了呢！

陳智輝

自用坦克鎮壓民主自由之年算起，極權統治在匈牙利只維持了三十多年，共產黨也得要解散改名了。而捷克則只不過是二十年的光景，却人間換了。中國人還需是暮木已拱，他們退要等候多久，才能扭轉乾坤呢？看來，這二十年的光景，却人間換了。中國人還需是命運，並不應單單寄託在老朽們行將就木之年的長短，走向民主已是時代的總趨勢了。

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註一：「波士頓通訊」為月刊，係某部出版發行，屬下的波士頓區在學留學生辦理，免費寄贈華僑。
註二：按我係「海軍機械學校」畢業。
註三：該校友目前在母校任教，故隱其名。
註四：八二年我會自美寫信給他，他給我回信是託人帶美付郵，大約是以避有與我通訊之嫌。信中說，他當時只是奉命調查我對大陸的觀感，並會為我說好話云。
註五：後經劉校長兆玄全權作主，方得勝利成行。此次在母校停留四個月，講課之外，並與物理系林克瀛教授合作完成論文四篇，發表於海外物理期刊，足以報答劉校長的知遇。

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我與清華人

離校三十年

伍法岳

一九八九年四月（註一），我自波士頓兼程回國，參加畢業母校三十周年的校慶大典。佩花登台之餘，承洪前訓導長嘴為「清華校友通訊」撰文，為離開校門三十年的感想下一個註脚。三十年不是一段短暫的日子，值得一紀的事何止萬千，但是在校慶典禮的熱烈氣氛中，目睹國內大陸政策大步開放的現狀下，突現在眼前的則是十年前我與清華人的兩段痛心往事，現在談來雖都已是「明日黃花」，無足為道，但在心中引致的創傷與打擊，久久不能消去，因提筆為記，以作歷史的見證。

1. 任「波士頓區清華同學會」會長

這兩件事，都發生在七八一七九年間，還得自我任波士頓區同學會會長說起。

一九七八年四月，波士頓區校友選我為同學會會長。猶憶六七年初抵波城之際，清華同學會會員只有寥寥二三十人，均為大陸來台校友，那時我剛離校門不久，每次參加同學會均敬陪末座。到了七十年代，新竹校園大學本部的畢業同學來美日增，尤集中於人文昌舊的波士頓區，到了七八八年，校友人數已到七十餘人，我遂被選為會長。新竹畢業的小老弟譚克蘇任幹事。譚君本在我任教的東北大學物理系就讀研究院，那時已轉學麻省理工學院，我們欣然上任，積極準備「迎新」與「校慶」的兩次聚會，為了增助熱鬧氣氛，兩次餐會均由內子及學妹們親自下厨烹調，將菜肴帶到會場，其樂無窮。未曾想到我竟因任「會長」一職而致引「禍」上身，而且事過多年才知究竟！

一九七八年十二月，美國卡特總統宣佈承認中共，隨之而來的，有大陸各種教育團體絡繹來美訪問，第一批訪問團體之中，赫赫然有「清華大學教授訪問團」一行，來美之前，他們與美國各地校友會聯絡，希望與校友們見面。這是大陸與外界隔絕三十年後的首次開放，彼此情形均不甚清楚，在當時是一件大事。為了慎審，我們幹事譚克蘇商議，先徵求全體校友意見後，再作計議。未料反應異常熱烈，絕大多數校友均表示願意與「訪問團」一晤，於是與譚克蘇發出通知（見註二），並為用詞商榷再三，最後決定以「聯誼餐會」為名，以免被有心人認為是在「歡迎」。

這消息一傳開，立即引起了廣泛的反響，為了解釋，我們幹事會商議，並在美東地區的報章上發文說明，並為用詞商榷再三，最後決定以「聯誼餐會」為名，以免被有心人認為是在「歡迎」。

這份通知寄出約十日後，忽然每位新

竹畢業的校友（不含會長）及部份大陸來

美校友，每人收到一份十位新竹區校友具名的聯名信（見註三），表示反對，並且要大家「一齊來慎重考慮這個問題」。在「慎重考慮」之後，原本繳交了錢的後期

校友，均紛紛退出。我系中的兩位同學特

地來見我，他們說：「我們有家在台灣，現在不能參加了。」我囑咐幹事均一一退費。最後新竹區畢業的小老弟，僅有一人露面，參加餐會，當時我甚擔心他的處境，後來才知他是來臥底的。

其實寫信的十人中，有六人（王嵩峰

、趙心一、周冬寶、謝宏明、錢永常、桂慶寧）在電話徵詢意見時，均表示願意參加，兩人（黃嘉松、童遷祥）表示因故不能參加，只有喻冀平與王清霄表示不願意參加。後來知道是在某部特為此事開會之後，這些隸屬的校友才在聯名信上簽名。

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慶寧）在電話徵詢意見時，均表示願意參加，兩人（黃嘉松、童遷祥）表示因故不能參加，只有喻冀平與王清霄表示不願意參加。後來知道是在某部特為此事開會之後，這些隸屬的校友才在聯名信上簽名。

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讀標估計

假若用戶之計量表失效；或讀標員無法看到計量表；又或者位於戶外之讀標設計不良，則波士頓水務及排水道管理局會寄給該用戶一張估計用度之帳單，以過往之用度作根據而評估，及至能真確閱讀出用度後，下一次的帳單會作出適當的調整。每一張帳單均會清楚顯示其收費乃根據真確讀標或估計用度而來。

假如計量表不能閱讀，用戶該怎麼辦？

請填寫讀標員所留下的卡片，並於四十八小時內致電管理局，電話：三三〇～九〇八五，所有卡片上明列需要的資料均需提供。用戶亦可聯絡顧客服務部，安排特別時間讀標或裝設遙控設計，以免日後繼續估計用度。預約電話：三三〇～九〇八四。

水標測驗

假若用戶在家中或辦公室安裝新的計量表，可用舊的計量表作其準確度之測驗。但這項測驗必須在移去舊計量表之前十日提出，否則舊計量表會被拆除。一個兩吋或小於兩吋之計量表，收費為四十元，更大的計量表則按其體積計算。假如舊計量表測驗出新計量表欠準確，水標測驗費用將獲退還，帳部上會有適當調整。所有水標測驗均依據美國水務工作之標準進行。

用戶欲安排水標測驗可致電：三三〇～九〇八顧客服務部。

繳費計劃

假若用戶需要較多時間支付帳目，可聯絡顧客服務部，管理局可為客戶安排一個繳費計劃，以協助用戶在充裕時間內繳交費用。電話查詢：三三〇～九〇八四。

終止供水服務

供水服務在下述情況可被終止：

- * 帳單超過六個月未繳，及數額超過二十五元；
- * 水務及排水道管理局已向用戶發出特別函件，要求用戶支付水費，及通知用戶在一定日期終止供水服務；
- * 由於裝設新計量表或修理壞計量表，以至水管受損；
- * 用戶將水管連接至一無水標水源；
- * 用戶不讓管理局進入其家中讀標；
- * 用戶不去修理應所負責之漏水或有毛病的水管。

聯絡顧客服務部，用戶可更了解自己的權利，又可向管理局索取一本收費、終止及上訴條文小冊子。電話：三三〇～九〇八四。

老人在用水服務上的權利

假如該住屋或建築物內之所有住客均為六十五歲或以上，在未有波士頓水務及排水道管理局的正式批准前，不會因為逾期繳費而遭受停止供水的處置。若用戶不能全部繳清帳項，可與顧客服務部商量以一個繳費計劃解決。任何問題或需要補助，可電：三三〇～九〇八四。

若用戶為一至四人家庭結構的屋主，而達至或超過六十五歲；又或者完全殘障，即可獲減百分之廿五的水費優待。詳情電詢：三三〇～九〇八四。

假如用戶對其困難之解決方法有感不滿，或需求更深入資料，可致電或寫信給公共事務主任卡朗奴先生。

Mr. Ronald Catena, Director of Public Affairs

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波士頓中美名家音樂會（江文也紀念音樂會）

回國訪問團演出後記

籌劃了一年多的江文也紀念音樂會回國訪問團，在各方面的支持下，終以「波士頓中美名家音樂會」的名稱，在一九八九年六月廿一、廿四、廿五、及廿六日，分別在台北國家音樂廳，高雄中正文化中心，及台中中興堂作了四場演出。全國百人，兢兢業業，聽眾掌聲如雷，熱情無比。看到我們的夢想，在大家的協助下得以實現，在聽到江文也的音樂在他的故土上大規模的演出，在回想到幾年來策劃的曲折甘苦，內心真有無比的感慨。在此希望就個人參與由大波士頓區中華文化協會合唱團組織此行的經過及意義，向讀者大眾抒述。

約四年前，李豐盛教授在鋼琴家賴麗君的演奏會中，首次聽到江文也的作品。江氏以印象派的風格及技巧，揉合中國音樂之特色，孕育出具有獨特風格的作品。似乎給正在摸索中的中國現代音樂，指出一個發展的方向。但作曲家名字陌生，幾乎可說從來沒有聽過。後經作家鄭兆沅女士之推薦，由韓國瓊、張已任等人所著「江文也的生平及作品」一書中，開始認識這位中國近代傑出的作曲家，及他坎坷的生平。在無比的激情推動下，我們決心要為他開一次紀念音樂會。但江文也的作品在海峽兩岸被禁達四十餘年，他的名字早已被人遺忘，像一棵被埋沒斷層深處的老藤，是否能復甦，還是一個問題，為他開紀念音樂會的成功率有多少？大家都抱着懷疑觀望的態度。經過一年多的努力，終於在一九八八年六月四日，於哈佛大學聖德斯劇院（Sanders Theatre）舉行了全美首次的江文也紀念音樂會及文物展覽。當晚到會觀眾逾千人。波士頓最暢銷的環球日報（Boston Globe）也給予很高的評價。波士頓最大的古典音樂電台，並播放了江文也的「台灣舞曲」。文物展覽由劉小君主持，其中收集的手稿、書信、文件等，在展覽會後都歸還物主。其中部份江文也的手稿，由齊爾品學會在今年九月正式捐贈給哈佛大學燕京圖書館珍藏，以供學者研究之用。在此次聖德斯劇院尚未演出之前，李豐盛就說：「下一步是要把江文也的音樂帶回他的故鄉台灣！」這麼大一個團體，千里迢迢，談何容易？所有的反應都幾乎在說：「作白日夢！」即使夢，不經一試，永遠是夢！一九八八年暑假，胡世沛、譚嘉陵先後回台北向有關機構首長面呈夙願，得到他們的支持。後經過多次商討，決定以「文化交流」為主題，用「波士頓中美名家音

樂會回國訪問團」為名稱。節目內容與在波士頓演出大致相同，並請台北環境音樂製作公司，統籌辦理一切與音樂會有關，以及團員的食宿交通等問題。

回想到在波士頓及台灣兩地的江文也紀念音樂會演出，我們不能不特別感謝參與的獨奏家：張萬鈞、陳宏寬、胡乃元、王麗文、諸其明，Mihae Lee



中美名家音樂會在台北市文藝樂團舉行記
者會時，作示範演出。

——圖片由譚嘉陵提供——

譚嘉陵

不服，發燒腹瀉，但他仍抱病上場，沒有一絲抱怨。他們三重奏精彩的演出，得到最高的喝采。六月廿六日，在台中演出最後一場音樂會之後，張萬鈞、陳宏寬等一行便立刻趕到桃園機場，連夜飛往舊金山，參加為支援中國學生運動的音樂會。幾乎是不眠不休的，由機場直赴音樂廳。再一次演出與在台灣相同的曲目，把江文也的作品帶給更多的觀眾。

除獨奏家外，合唱團員有九十位，其中八成以上是美國人，很多會參加過在哈佛大學第一次的演出。他們的背景各異，醫生、護士、律師、工程師、修女、教師、主婦、學生等等，都是經過遴選的合唱團員。還有幾位是其他樂團的指揮，及音樂學院的學生。兩年來，我們因共同的愛好而結識，由共同工作而成爲朋友。他們學習中國歌曲，不是一件容易的事情，很多中文的發音，如「殘」「徐」等，在英文中都沒有，而他們都盡其全力，以符合我們嚴格的要求。每週練習，風雪無阻。

我們演唱的七首中英合唱曲，無論在合聲、發音各方面，都有專業性的表現。一年中，很多人自動去選修中文課程。他們由聽講歌詞的解說，而引起對中國詩詞的興趣，進而對優雅高深的中國文學產生愛好。自始至終，他們謹守團體規律，給我們全心的支持。這種熱情與溫暖，是推動我們的一大主力。這次十天的巡迴表演及參觀，各地的風土人情、古蹟文物，不用特別灌輸，而自然的呈現在大家面前。對每個人都是畢生難忘的經歷。很多人都對我們說，這是他一生中最有意義的旅行，使他們變成一個具有不同「內涵」的人了。

在台灣演出期間，國策顧問陳奇祿先生，於音樂會後在自立晚報發表感想，他說：「……然而，出生於台灣，其作品的內容以民族文化爲內涵，以思戀鄉土爲情懷的江文也，都要遲至今日才有音樂會的舉行，而且演唱者和演奏者還是千里迢迢遠道前來的朋友們，江文也真是命途多舛的人。」

此外，台灣各級首長也親到光臨，對音樂會予以嘉勉，包括文建會主任委員郭先生。我們特別感謝教育部劉清田主任秘書、國際文教處黃明芳先生、文建會周維三泰儀器公司沈燕士先生等一年來多方面的協助。翁碧津、翁碧輝兩位女士，更是不辭勞苦，南北奔波，爲每場演出及獻花作仔細的安排。我們相信，經過這兩三年的努力，前後至少有五千多位觀眾，在美國和台灣親身參加過江文也紀念音樂會之外，合唱團員又到高雄區，天主教玫瑰主教座堂獻唱，受到該堂熱烈的歡

迎。高雄區主教鄭天祥親自主持特別彌撒，向遠道而來的團員祝福。當我們由熱淚盈眶的眼睛，到中國人、美國人、男女老幼，這些來自不同地域而息息相關，同領聖體同祈福，當我們的歌聲和該堂的詩班，前後呼應融爲一體時，真覺得宇宙的和協，在此刻已達到極至。我們的努力及一片真誠，在這裏看到了成果。

這次籌備會，除請李豐盛、湯耀武爲共同主席外，仍請第一次音樂會的總幹事譚嘉陵繼任原職，擔任總管聯絡等項目。另聘請胡世沛（行前公演）、熊楚屏（旅遊服務）、吳渝（財務）、何瑞華（Paul Hill, Carol Galehouse等共同籌備這一百廿八人的團體的大小事務。本團團務處理得井井有條，每日行程緊湊，忙而不亂。充份表現了我們的組織能力，贏得美國友人一致的讚賞。在臨行之前，正值江文也七九歲生辰（六月十一日）。該日我們在波士頓歷史悠久的費紐爾廳 Faneuil Hall 舉行行前公演。邀請麻州各界政要及新聞界人士參加。也給波士頓區的觀眾及團員親友們先睹爲快的機會。麻州參議員約翰凱瑞 John Kerry，擔任此行前公演的榮譽主持人。北美協調處駐波士頓聯絡處林水吉處長、烏元彥副處長，及文化組陳樹坤組長等，也都到場，給我們很多鼓勵。當晚美國廣播電視網（ABC），在晚間新聞中曾予以報導。當地幾家英文報紙，也以顯著的標題預祝我們這文化使團順利成功。那時正值天安門民運如火如荼，我們特在節目中安排李豐盛新作合唱曲「求主憐憫」Kyrie Elesion 向那些爲爭自由民主而犧牲的英雄們致敬。

電視及報章雜誌上，聽到讀到有關江文也的生平及介紹，他不再是個默默無名，被遺忘的人物了。

在台中最後一場演出後，台灣省交響樂團指揮王立德先生，及以研究江文也鋼琴作品爲博士論文的郭宗愷先生，及其鋼琴家夫人艾嘉惠女士，都參加了全體團員的慶功晚宴。李豐盛代表大家對他們說：

「我們已經試著把江文也的音樂帶回台灣的生平及介紹，他不再是個默默無名，被遺忘的人物了。」

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序言

九七是香港政治理論上的分界。屆年七月一號，香港重歸祖國，大家都注視那一刻的來臨。不過，筆者以為我們更注意過渡期的變化。

香港前途問題浮上表面，是由戴卓爾夫人於人民大會堂摔交帶起。那是八二年八月下旬，約六月間，已有一些痕跡，不過仍未受公眾重視。例如中共邀請香港一些著名富商到北京去，而「百姓半月刊」已有專文判定中共不可能對九七妥協。如果把時間往前推，美金匯率在七九年初約升，然後穩步上揚，談判前夕升到約六〇。港幣自七九年十一月廿六日至八三年十月十七日浮動匯率，不經不覺到了最低點，究竟是巧合與否，仍屬疑問，不過筆者就在談判前幾天把「紅簿仔」轉成「綠簿仔」，（編者附註：香港人稱「紅簿仔」為港元戶口存摺，「綠簿仔」為美金戶口存摺。）但相信我不是最先知先覺的。

以後如十進制和市政局分區，區議會的推行都是與過渡有關，次年九月金融風暴也未在意料之外，可見雖然變數極多，但大體發展仍有跡可尋。唯這七年來，香港尚能保持繁榮和高增長（除八五年外），令頗多當年的「淡友」意外。

（二）六四前的穩定因素

1. 八二年前途問題冰山露頂，但還有十五年緩衝，心理不會受到緊迫，投資還有時間回本取利。此外移民在多數人來說輪候需時，不若在離港前多擱一筆「水腳」。

2. 中資適時進入，填補了缺乏信心之本地財團的地位，對港資發生危機的銀行工業扶上一把，例如匯力集團，更重要的是中港貿易大增，直接助長香港的繁榮。

3. 許家屯這位代表中共駐港最高官員，言論也未在意料之外，在其職位上有超水平收入，仍高於台灣，但勞工工資較低，可見一斑。

4. 港商把多量加工程序轉移到大陸，不用擔心香港勞力的升值，更免却提升工業層次所需的大量長線投資。這促進了香港行政管理和金融人才的需求，中產階級受惠，但藍領人士間接受損，香港平均收入仍高於台灣，但勞工工資較低，可見一斑。

5. 輿論認為一個繁榮安定資本制度下的香港，對中國可見的將來利益最大，中共無殺雞取卵之理。

6. 中國的認同：十年以來，中港旅遊貿易探親公務彼此的交流頗多，中國大陸的神秘感漸消失，許多港人更從中國的開放中已成為無法逃避，所以有學習普通話的熱潮。香港對中國的認同到了八九民運達到最高峰。

7. 港人普遍對基本法沒信心，一國兩制從來沒有先例。大陸的社會是香港變化的底線，九七後的香港肯定是在香港與屆時中國之間的某一個狀況，祇是未知數。如果大陸政治民生越接近香港現況，則港人越放心。在鄧小平掌舵，趙胡執行的改革中，政策傾向溫和開放，經濟上也基本朝港人認同的方向走。這才是香港人心安定的基石。民運中香港著名的口號——「今日北京，明日香港」，正是許多港人心裏的話。

北京民運被暴力鎮壓後，上述各穩定因素受到考驗，甚至不復存在：

1. 中共雖然仍肯定開放和經政，但原來執行計劃的領導班子已經被打倒，在可見的將來政經祇有保守退縮的可能。民運人士受到窮追猛打，北京強硬派成爲主流。這些全部朝港人期望的相反方向走，使港人原不對中國的認同感幻滅。

香港前景試評

野人

野人

如護理、復健、社工、電腦、金融等行

2. 經濟利益顯然不是北京政府最重視的，否則不會甘冒外國制裁和經政破產的風險，去強力鎮壓民運，所以香港的經濟牌可能根本無用。

3. 中國已經是香港最大的貿易伙伴，六四後中共貿易前景不明朗，而且不大可能向好。香港間接受損，而港工業在大陸加工的部份，也不比以前好掌握，直接影響香港工業的穩定性。國際信貸機構除把中共的信用降級外，香港也隨之稍降，會影響香港日後借貸的成本。港府在六四後把本年經濟增長，預估下調至百分之一四。

4. 英國的緩衝已不到八年，火上加油的是數月來中共態度強硬，有意顯示了對港的影響力。更提醒了縱然不抵九七，北京仍有力量干預香港的，加深了港人不安與急欲移民的潮流。

5. 秋後算帳的疑懼：北京已點名指責「支聯會」及其負責人，會參加支持學運的專上學額，對這一群十分有利，而大部份則感到失落，前景灰暗，放棄正途，或不事生產，或只顧目前，或挺而走險，或鬧事，或不顧社會問題。整個社會的本地關懷感薄弱，現在已見一些跡象，越近

2. 青少年兩極化：九七問題對老年人衝擊

3. 最小，年輕一代影響最劇。五六月香港上街人群絕大多數都是這年紀的人。他們心理較不穩定，易受群體影響，認同潮流。六四以後，一個明確的目標消失，即令理想仍在，也有着無力的無奈。

4. 資金外流不絕：預期公司遷址更普遍，移民的固然攜錢離去，未能移民的市民也會傾向轉移儲蓄國外。

5. 資金外流若太嚴重，外匯基本不可能支撐全面性的港幣危機。而跟紅頂白，祇要拋售達到一個臨界點，自然會出現恐慌性的拋售，港幣固定匯率馬上出現危機。

3. 移民直接分化社會：港人對前途的焦慮，九七，社會不安越加劇。

4. 香港前途展望

的影響，但基本視乎中共政局的發展，假設北京政權的本質能維持，（筆者認為東歐山崩式的變化不會於可見的將來在中國實現，此話題以後再另文討論），在九七前可能有以下的情況在香港發生：

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金和其下一代到西方國家，而到九五左

右暫到外國，離港觀察過渡期變化，再決行止。堅決留港至九七的恐怕絕無僅有。

5. 整個社會會在不安中沉下去：六四後有些會簽名支持學運民衆，要求換身份證，可見他們對日後被點的恐懼。在中共四十年的歷史看來，他們並不過慮。

6. 相信多數留港人士爲了自己和家人的安全，都不敢作出任何刺激中方的言行。

從港府對今年十一示威的處理，可見縱有人敢向虎山行，港府也會「識做」，何況一定有些「識時務」的人幫腔。而

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Good Luck
in the
Year of the Horse

from



WLVI 56

一帆風順

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一帆風順

萬事如意



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and

Columbia Plaza Associates

「九州學刊」第四屆年會

討論中國藝術與中國文化

敦煌文化·明清繪畫·現代藝術

「九州學刊」於八九年十二月二日（星期六）在哈佛大學燕京禮堂舉行第四屆年會，討論主題為中國藝術與中國文化，分三部份進行，第一部份討論敦煌藝術和文化，出席演講的學者有華美協進社白倩（Janet Baker）、哈佛大學巫鴻、王靜芬；第二部份為明末清初繪畫，由納爾遜藝術博物院張增弟專題討論「變相與髡殘」；第三部份是現代中國藝術，演講者包括威廉斯學院郭蘿生、亞洲文化協會范鍾鳴和上海美術博物館張健君。當日與會聽衆約四十餘人。

白倩·敦煌莫高窟一百年

—六朝至初唐

白倩指出敦煌藝術首先接受西域佛教藝術的影響，在六朝時期不斷發展演變，而後呈現兩種不同的藝術風格。在北涼、北魏時期的莫高窟，畫中人物保留西域、印度、波斯的風習，造型亦採用西域的凹凸法，以表現立體感，是為西域風格。這種風格後來與儒家思想逐漸融合而產生變化。到西魏時期，敦煌壁畫採用中原傳統繪畫的染色法，人物形象清瘦瀟灑，表現了魏晉南朝士大夫的生活、思想和審美標準，充分展示出所謂中原式風格。

隋代統一全國後，在新的歷史環境中產生了新的統一的民族風格和時代特色。隋文帝大力倡導佛教，廣建佛廟，大寫佛經，洞窟數量也大增。而各民族各地各派的宗教思想之趨向統一，使隋代佛教石窟藝術得到很大的發展，為以後唐代的佛教藝術高峰奠定了基礎。

佛教在唐朝立國初期武德、貞觀年間受到政治的壓制，但仍保持緩慢平穩的發展，及武周之年則得到政治的推動而得以振興，敦煌寺廟大量湧現，敦煌石窟藝術亦於此時期達到其歷史的頂峰。唐代前期是敦煌莫高窟造窟最多的時代，洞窟與中原的寺院一樣地體現了大乘佛教思想，展示了佛教和佛教藝術全盛時期的面貌。

巫鴻·什麼是變相——教

煌壁畫與敦煌文學

變相是佛教題材的繪畫，在唐朝的寺廟中幾乎無處不在，但因已損毀，今人無

巫鴻認為這論點值得商榷，首先，大部份的變相只是佛教菩薩一類偶像的繪畫，可為模拜的對象，却不能具有故事性的內容，客觀條件上不是演出變文的理場地。

巫鴻又指出敦煌文學中份量最多的是佛經，變文只有寥寥二十篇，很難解釋敦煌石窟內那麼多的變相全部都是為了配合



第四屆九州學刊年會的主持人、演講者與評論員合攝。後排左起：巫鴻、杜維明、范鍾鳴、張健君。前排左起：張增弟、王靜芬、白倩、鄭培凱、陸惠風。

—宋明怡攝—

法得見，現存的變相主要在於敦煌的石窟中。敦煌壁畫——變相之被重視研究始於一九〇〇年敦煌藏經洞的發現，許多失傳的古代文獻均由此重見人間，其中有所謂唐代變文的出現。變文是一種說唱文學，主要為佛經故事，其結構形式是一段說白，配一段韻文的唱詞，說唱之間有圖畫（變相）顯示觀眾。現代一位歷史學家白化文便推論唐代的變相都是為配合說唱變文而來的。

一九八五年是中國進行開放政策的第十年，由七六至八〇年間起進入各大專院校的人均已畢業，並且開始有了一點事業基礎，在社會上具有行動的力量，那段時期中國經濟寬鬆，社會狀況也比較安定，

從美術觀點分析，許多變相的內容結構，不是根據變文的素材，而是按照畫家的美感判斷來安排的，有些並且超出了佛經的內容而加入了許多畫家的想像創作而成，顯示了美術發展的獨特的軌跡。

與此同時，有一批藝術家則認為以哲學、心理學為內容的藝術太理性了，他們誰為誰用的關係。

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西方藝術家中對中國藝術家影響最大的是德國的 Joseph Beuys。他主張每個人都是藝術家，整個社會是藝術雕塑，他號召藝術家走出畫室，參加社會運動，使藝術作品達到充份完成。在此觀念的推動下，中國藝術家普遍地對社會帶有責任感，欲積極投入社會文化的締造歷程之中。

范鍾鳴指出，八五美術運動是中國現代藝術一次激烈澎湃的潮流，從美學上來說，它沒有產生超於西方思想理論的創見，但它把過去三十年來被官方剝奪的藝術創作自由搶回來，將中國現代藝術的發展作重新整理與深入思考，在中國現代藝術史上具有轉捩點的歷史性意義。

張健君·一九八九中國現代藝術展

—代藝術展

中國青年一代的美術評論家在一九八五年，美術新潮興起的時候，便有舉行一次美術大展的計劃，直到一九八七年，當籌備會選定北京農業展覽會為場地，準備將八五美術新潮作一次總結定格，賦予歷史意義的時候，却發生反資產階級自由化運動，影響之下，展覽無法如期舉行。

八八年美展再度被重新提出，但由於政治干預藝術的陰影始終存在，所以儘管最後獲得官方許可，定在北京中國國家美術館展示第一次全國性中國現代藝術大展運動，然而主辦者和參展者均在政治情況不穩定的預感下，對這次展覽負有一份無可奈何的悲壯的心情，覺得這第一次，也許就是最後一次。

美展在進入一九八九年農曆大除夕日開幕，展覽會會標為一幅具大黑色布條，上有一近似交通標誌的象徵不準掉頭轉彎的符號，橫陳在展覽廳入口處。該次美術運動初期的群體性意識走向個人化，展示了中國現代藝術的發展軌跡——由八八年的理性主義藝術轉向多元化發展。

中國官方准許這次美展的一個條件是，即開始有行為藝術陸續的出現，包括有美術家在會場內賣蝦、帶一群雞來孵蛋、用美術家槍射擊自己的畫作以達到作品的完成等。

國年青一代的藝術家們在與西方文化的接觸中，確實吸收學習了不少。許多展品明顯地受到達達藝術、新表現藝術等的影響，而這些新的藝術語言又融匯於中國文化的土壤中，給藝術家們帶來新的空間，拓寬未來的路。」

紐英倫唯一雙語報紙

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服務是增進華埠居民生活素質及支持移民成員持續發展所不可或缺的要素，因此在質與量雙方面都必須進。

街及拿素街之間的 C 地段計劃興建一九萬平方英呎左右的社區服務中心。埠境內多個主要服務機構在托兒、訓、醫療、及青年，文化活動方面能擴大服務並改善、提高設備之品質。

華埠持有的多元特色及豐富活動必須加強維護；另一方面華埠的形象、能見度，及環境品質需要提高。有效的工具包括使用規則、設計指引、環境控制標準以解決使用分配、建築物退縮標準、高度規定、街道風貌之改善、開放空間之改良，以及針對地下水位、交通，及施工問題的環境改善措施。

典型鄰里小型商業應繼續集中在華埠傳統的商業核心地帶，大型的商業擴充則被導引到華埠邊緣地點以便利用既有的交通網路，避免阻塞車行及人行，華埠商業及就業類別的多元文化也將得到支持。

便於往來華埠的交通設施將盡量進增，華埠境內的行人環境及其與鄰近地區的往來銜接應獲得改善。服務華埠居民、商家及服務機構的停車設備及車輛流通也將進一步改良。波市交通處和華埠南灣社區議會已為華埠草擬交通計劃及改善方案。為進一步支持華埠規劃的長程及短期的目標，市政府的政策連同社區積極倡議共同協力爭取必要的財政資源，包括了城中發展案所繳交的連鎖發展金，此外，中城文化區及南站經濟發展區將進一步提供住屋以及經濟資源。

華埠整體發展計劃之目的是塑造出一個社會及經濟環境去支援及培養社區的成長，而避免降低生活質素，或破壞華埠源自十九世紀末的獨特風貌與傳統。

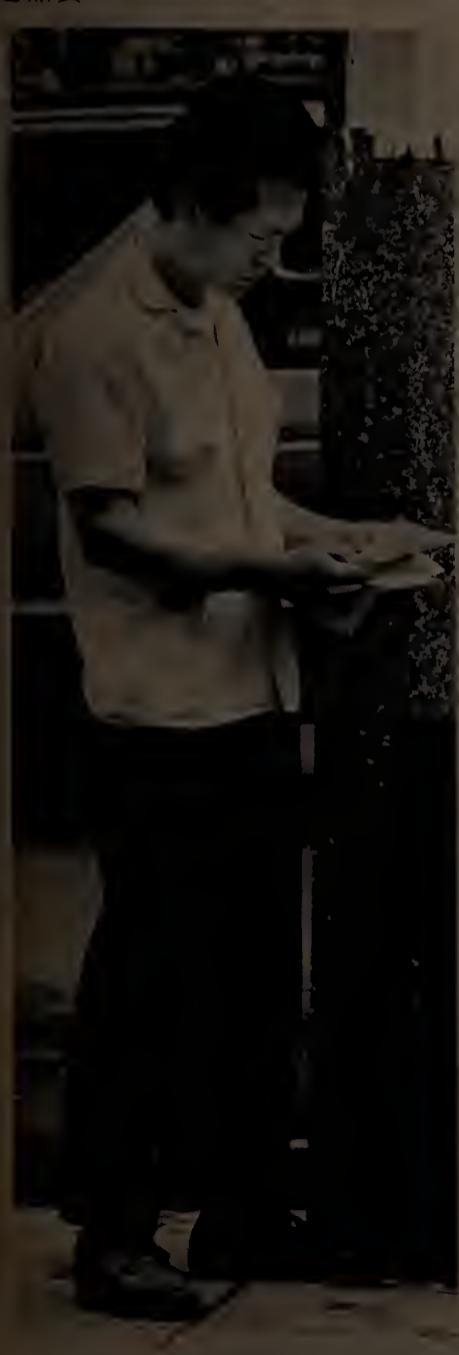
華埠土地使用法規

華埠土地使用法規為在埠內的建築物高度、密度、日後土地發展的使用訂定合法的準則。為實施整體計劃，新的華埠土地使用法規包括：



開放空間

開放空間區：為保持及擴展在華埠內的公園、康樂遊憩場地及綠地，建議設立三個永久的開放空間，包括：門樓公園、寶塔公園及大同公園。當中央幹線重建後，門樓地區的開放空間可以擴展。沿着乞臣街及尼倫街邊和麻省公路的上空發展區可以設置新的公園綠地。此外，每一房屋建設，必須以有創意的手法提供遊憩開放空間。在為規劃研討特區提出全面計劃後，會有額外的土地指定作為開放空間。



CHINATOWN PROPOSED ZONING

PDA I - RESIDENTIAL 175' / FAR 6

規劃開發特區 I

PDA II - TURNPIKE AIR-RIGHTS 250' / FAR 6

規劃開發特區 II

PDA III - CHINATOWN GATEWAY /
SOUTH BAY INTERCHANGE 300' / FAR 10

規劃開發特區 III

SPECIAL STUDY AREAS

1. TYLER STREET 80'-125' / FAR 6-8

泰勒街特區 建蔽率

2. TURNPIKE AIR-RIGHTS

麻省公路上空開發區

3. CHINATOWN GATEWAY / SOUTH BAY INTERCHANGE

華埠門樓區

PROTECTION AREAS

保護區

A. LIBERTY TREE 65'-80' / FAR 6-7

自由樹區 建蔽率

B. BEACH KNAPP 65'-80' / FAR 6-7

必珠街 聶普街 建蔽率

C. HISTORIC CHINATOWN 65'-80' / FAR 6-7

華埠歷史區 建蔽率

INSTITUTIONAL

80'-125' / FAR 6-8

學院機構區

RESIDENTIAL

80'-100' / FAR 4-6

住宅區

COMMERCIAL

80'-100' / FAR 7

商業區

OPEN SPACE

華埠門樓區



Business and Economic Development: Neighborhood businesses are encouraged to expand into the old Combat Zone area and the Hinge Block, and major new and large scale mixed-use and possible institutional development is under consideration for the Gateway site, providing jobs and economic expansion and growth.

Land Use: To protect the existing commercial and residential mixed-use environment of Chinatown, a number of uses have been selected for regulation by floors. Chinatown is a neighborhood in which uses vary by floor; a store may be in the basement, a restaurant on the first floor, and residences above. Vertical zoning allows for commercial establishments on the lower levels, while protecting the residences above.

Historic Protection Areas: The historic and cultural legacies of Chinatown's buildings and streets will be preserved while allowing for incremental changes through the creation of three Historic Protection Areas. These include Liberty Tree National Register District, the Beach/Knapp Street National Register District, and the Historic Chinatown area. Building heights will follow the historical precedent of 65 feet (5 stories) within these areas and building design must be sympathetic to the historic fabric of the area.

As-of-Right Height and Density Regulations: A proposed project within Chinatown, with the exception of the protection or special study areas, is allowed an as-of-right building height of 80 feet (6 stories) and FAR 6 (gross floor area about 6 times the building site). With design review, building height can increase to 100 feet (8 stories) and building density to FAR 7, except in the Institutional Subdistrict where building height can increase to 125 feet (11 stories) and density to FAR 8. These regulations will protect the scale and character of the residential, commercial, and institutional areas in Chinatown, while providing room for further growth and expansion.

商業及經濟發展

商業及經濟發展：鼓勵鄰里商業推向日漸萎縮的風化區及位處中城文化區及華埠相交處的銳銳區擴展。而華埠門樓區則可以容納主要新增添的及大型的混合使用，並且可以考慮學院機構之發展，以便提供就業及經濟擴展與成長的機會。



土地使用

土地使用：為保障華埠現有商業及住宅混合使用環境，某些使用將分層規定。在華埠內，樓宇的使用是逐層不同的，地下層可能是一間商店，一樓是酒樓，而以上便是住宅了。垂直的使用管制，讓樓宇的低層部份作為商業用途；而高層部份仍可以作為住宅用途。

歷史保護區

保護區：建立三個歷史保護區，容許漸進式的改變，同時華埠具歷史及文化傳統的建築物及街道也將會得到保護。除了國家登記保護區內的自由樹，必珠街及聶普街外，並包括歷史華埠區。根據歷史前例，在此等地區內的樓宇高度只能在六十五呎與八十呎（即五層至七層樓），而樓宇的設計必須與該地區內的傳統格調配合。

法定建築高度及密度

法定高度和密度規定：華埠內除歷史保護區及規劃研討特區外，法定建築高度為八十呎（即六層樓），總樓宇面積只能是建築地盤面積的六倍。如果通過設計審核，建築物高度可增至一百呎（即八層樓），樓宇面積可以增加到建築地盤面積的七倍；而機構學院區內建築物高度可以增至一百二十五呎（即十一層樓），總樓宇面積仍限於建築地盤面積的八倍。此等規定會保障在華埠住宅區、商業區及大學院機構區內尺度及使用合宜的增建機會。

Planned Development Area: The new zoning designates Planned Development Areas (PDA) in the Residential Chinatown area, the Turnpike Air-Rights, and the Chinatown Gateway areas. A PDA is an area where a more flexible zoning law is established to encourage desirable, large-scale growth on underutilized sites. The purpose of establishing PDAs are: to encourage the creation of affordable housing and open space, to create community facilities and provide community services, to furnish day care facilities, to provide for neighborhood economic development and commercial expansion which is compatible with adjacent uses, to provide connections from Chinatown to adjacent areas of the city, and to direct institutional expansion outside the core of Chinatown.

Special Study Areas: Comprehensive planning studies will be conducted for three Special Study Areas in Chinatown. All three areas face major changes as a result of the transportation construction projects which are still evolving. Permanent zoning regulations for the Special Study Areas will be proposed at the end of the study. The planning goals and objectives for these areas are:

- **Tyler Street Special Study Area:** balance and integrate institutional development, housing, community services, and businesses.
- **Chinatown Gateway Special Study Area:** balance the different needs for housing resources, economic diversification, entrepreneurial development, open space, and possibly institutional growth.
- **Turnpike Air-Rights Special Study Area:** extend the existing residential areas and create community services and open space to benefit the abutting communities, including Chinatown, South End, and Bay Village.



Chinese Progressive Association

ACHIEVING THE PLAN

The completion of the community-based master plan along with the adoption of the zoning plan is only the first step towards ensuring the long-term viability of Chinatown. Implementation of the plan will depend on the continued support of a host of public, private, and community entities. Public actions and creative intervention have to be enhanced with community initiative and private ingenuity. Continuing efforts in community empowerment, education, capacity building, and proactive participation are essential. With the community eventually owning over half of the land area in Chinatown, the future of Chinatown will be affected not only by public policies and private actions but by the choices made by the Chinatown community.

實行策略

完成以社區為基礎的華埠整體計劃及華埠土地使用法規之修正只是護存邁向長久華埠的第一步。計劃的推行仍有賴多方公共、私人及社區團體和機構的繼續支持。公共政策及有創建性的干預仍須得助於社區本身自動自發以及私人公司團體的巧思及創舉。增加社區權利、社區教育及養成，以及積極社區參予等方面的努力仍是關鍵所在。華埠一半以上的土地最終是由社區成員所擁有。故此，華埠未來不僅只是受公共政策及私人行動影響，而是取決於華埠社區本身的取捨。

規劃開發特區

規劃開發特區：新的華埠土地使用法規充許在住宅區、麻省收費公路上空發展區及華埠門樓區等地設立規劃發展特區，以便利用較為具有彈性的土地使用法規去設法鼓勵在未充份開發的地區進行適合社區的大型發展。設立規劃開發特區的目的是：鼓勵與建可負擔平價住宅、開放空間、社區服務設施、設置托兒設施、提供與附近鄰里相符合的經濟發展及商業擴展機會，加強華埠與鄰近地區之銜接，並且把大機構的擴展引離華埠核心地帶。

規劃研討特區

規劃研討特區：為華埠內三個規劃研討特區進行全面的規劃研究。由於目前仍在策劃中的交通運輸工程計劃，這三個地區均面臨主要的改變。研討計劃結束後，方擬定永久性的土地使用法規，此等地區的長程及短期目標是：

• **泰勒街規劃研討特區：**讓大機構發展、房屋、社區服務及商業得以平衡及相互融合。

• **華埠門樓規劃研討特區：**平衡房屋資源，經濟多元化，商業發展，開放空間及可能的大機構增長的多種不同需要。

• **麻省收費公路上空發展規劃研討特區：**延伸現有的住宅社區，設置社區服務與開放空間，以加惠華埠、南端及灣鄧毗鄰的社區。



New Year's Greetings



**The People Involved in the
Planning Process**
The principle CNC contributors to
the Chinatown planning process
are the following:

CNC Co-Moderators

1985-1987

Carol Lee
Suzanne Lee
David S.Y. Wong

1987-present

Edward Chiang
Bill Moy
Sister Ruth Marie O'Donnell

Executive Directors

1985-1987

Marilyn Lee-Tom

1987-1988

Tarry Hum

1988-present

George Joe

Photographs by Jann Van Horne
Drawings by Kuen-Shan Huang

華埠／南灣社區議會主席

一九八五～一九八八

李素影 李真美 黃兆英

一九八八～

蔣宗壬 陳灼鋆 歐修女

華埠／南灣社區議會執行主任

一九八五～一九八七

李美蓮

一九八七至一九八八

譚婉雯

一九八八～

周錦輝

Chinatown Plan Draws Community Response

by Catherine Anderson

Chinatown's Community Plan, the culmination of two and half year's work by Chinatown leaders and activists is close to the finish line. At the last Chinatown/South Cove Neighborhood Council (CNC) meeting, council members approved the plan after they were guaranteed that the Chinatown Community Plan would take precedence over any institutional plan, specifically, the Tufts Master Plan, which the council has not yet seen.

Although the CNC approved the concept of the plan, they asked that a number of finer points be explained in a community meeting before it is presented to the Boston Redevelopment Authority (BRA). Along with the issue of institutional encroachment, council members' concerns included the amendment process to the plan, the relationship between the Chinatown Community Plan and zoning, and the problem of open space. Council members also said they needed more time to absorb both the 78 page plan, and the 58 page zoning document which accompanies it.

Ting-Fun Yeh, Chinatown's planner, and BRA Director Stephen Coyle will answer questions the council raised and others from the community at a public meeting on Jan. 24 at 6 pm at the Chinese Merchants Association, 20 Hudson St. On Jan. 25, the plan will go before the BRA Board at a public hearing, and the community will have until Feb. 12th to submit comments. The BRA votes on the plan on Feb. 22, and then makes recommendations concerning zoning to the city's zoning commission.

Named as the one document to finally "put Chinatown back on the map," by CNC Director George Joe, the Chinatown Community Plan describes a comprehensive blue-print for neighborhood growth and community control. Created jointly by the CNC and the BRA, the plan details future building uses, heights, and density, and through the zoning recommendations, designates certain areas for strictly residential, institutional or commercial use. The plan reinforces policies to halt Combat Zone encroachment, redirect institutional development, broaden the community's

economy. Other goals include plans to connect Chinatown to the rest of the city, and enhance the area's cultural heritage. The major goals of the plan support Chinatown's need for affordable housing and a community center.

The night of Jan. 16th, when the CNC met to discuss the plan council member Neil Chin voted to approve it only after he had been assured that Chinatown would have a say in any future institutional expansion. Although no community group can expect veto power, Chin said later, he is convinced the BRA will work for the benefit of Chinatown residents and that the CNC will be included in any decision affecting it.

This assurance did not come immediately. Chin, a life long resident of Chinatown who has been active in community affairs for over forty years drives a hard bargain. His concern was ignited by the BRA's "Special Study" area on Tyler St. which includes the Posner parking lot owned by Tufts and the current site of the YMCA, a parcel owned by the BRA. The Posner lot now exists in an area recommended for residential zoning only, and council members want a guarantee that Tufts will abide by that designation, by consulting with the CNC on their master plan for institutional expansion.

Chin said that Tufts has never shown the council a draft of their master plan, although they are currently writing one. "Everything they have told us has been verbal, unlike the New England Medical Center which documented every detail. I don't believe them until I see it in writing."

The history of the Posner lot dates back to last summer when Tufts proposed, in a non-formal way, to trade the YMCA site for Posner parking lot, up to the north end of the townhouses on Tyler St. At first, council members thought Tufts was including Posner Hall in the trade, Neil Chin explained, but later they discovered the offer only included the open land. After this misunderstanding, the discussion reached an impasse, and the council has not heard from Tufts since, said Chin.

Continued on Page 3



William Chan and Kenneth Yee are glad to hear that Chinatown's Community Plan supports a new YMCA with better facilities.

Photo by David Wong

Chinese Parents Want More Bilingual Classes

Last Tuesday, Jan. 16, the North Zone Improvement and Planning Council approved the Chinese Bilingual Parent Advisory Board's request for new Chinese bilingual programs in the schools. The Board recommended that a Kindergarten through third grade Chinese bilingual program start at the Guild School, a sixth and seventh bilingual program start at the Taft school, and an extended kindergarten two class open at the Harvard-Kent in Charlestown. The Boston School Committee must give final approval of these changes before they can be implemented.

In addition to these recommendations, the Chinese Bilingual Parents Advisory Board has asked for a review of the Boston Public School's hiring policies. They want to see more Asian principals in the schools. When two principals left last year, Libby Chiu at the Kennedy

School, and Michael Fung from the Taft School, Asians were not hired to replace them. At this time Bak Fun Wong of the Quincy school is the only Asian principal in the city. There are three assistant principals in the system: Say Lee of the Harvard Kent School, Grace Madsen of the King Middle School, and Thuy Thuong Nguyen of the Jackson Mann.

The issue of school equity is a sensitive one with a long history for Chinese parents. For two years the Chinese Bilingual Parent Advisory Board has been requesting a new Chinese bilingual kindergarten, a bilingual middle school program, and the appointment of Chinese administrators. Last November they brought these requests to Superintendent Laval Wilson at a November meeting.

Continued on Page 3

An Open Letter from a Chinese Student

We enjoy an official holiday on January 15th in memory of Martin Luther King Jr. But only three decades ago it was not so. To have a holiday to celebrate a black civil rights leader's birthday was only a dream in the 1950s. Not only was it a dream, but it was so was a dream many had a chance to imagine. Martin Luther King Jr. was among the who dared to dream what seemed impossible.

Only when we look back at the momentous events where Martin Luther King Jr. and the Black and Latino communities were fully involved in the struggle for justice can we fully appreciate the significance of his vision. His dream of equality and justice for all people, regardless of race, ethnicity, or gender, has inspired many Americans to fight for their rights. But this inspiration goes beyond one ethnic group. American history is shaped by King's vision of a just and equal society for all.

or has read him will forget his memorable speech:

I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed, "We hold these truths to be self-evident, that all men are created equal."

Martin Luther King Jr.'s dream is not only an American dream, but also a human dream. To dream a good dream is deeply rooted in the humanity of all nations and all races. For decades, Martin

King Jr.'s dream has inspired Americans to fight for their rights. But this inspiration goes beyond one ethnic group. American history is shaped by King's vision of a just and equal society for all.

students, who study here in this free country, are particularly inspired Martin Luther King Jr.'s dream in their common struggle to bring about liberty, democracy, and human dignity to their mother country - China.

Inspired by King's dream, I have my dreams too: I have dreamed that Chinese children will be taught to love each other. They won't be given a toy gun and trained to kill each other; when they grow up they will resent the killing and instead fire at the tyrants who give an insane order to kill the people.

I have dreamed that young people in China will study peacefully at good universities without any harassment (such as forced political studies) in their free spirit of knowledge and wisdom. And they will never be forced to serve the tyrants who give an insane order to kill the people.

barrels of guns still hot from shooting at their fellow students.

I have dreamed that parents in China will watch from day to day their children growing up to manhood and womanhood, healthy, happy, hearty in their joy and honest in their job. They will not have the fear of watching their children shrink, wither, and die, both physically and spiritually.

Finally, I dream that one day the Chinese students who have studied abroad will come back home, not forced as slaves to serve tyrants, but truly respected as free men and women coming back home with love and knowledge to serve the people.

敬
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Bull salutes the Chinese American Civic Association and wishes the entire community many opportunities for the new year.

Bull



= 
**EQUAL
OPPORTUNITY**

IN THE CITY

Bing Wong Named Chair

Bing Wong, an active member of the Chinese American community, was elected as chairman of the Chinese Consolidated Benevolent Association (CCBA) last November.

Early in 1989 Wong was asked by Chinatown leaders if he had an interest in running for the position. Wong was nominated by the Wong Family Association in September, 1989. He was the only candidate running for chairman.

Wong looks forward to fulfilling his duties as Chairman and believes he has the confidence of the community to support him. He predicts an active year working with the staff at CCBA.

Wong has been committed to the Chinese community for a number of years. In 1982 and 1983 he joined the Committee of Greater Boston Chinese Cultural Association (GCCA) and helped with the August Moon

Festival in Chinatown. In 1983 he represented the GBCCA to the board of directors of the Chinese Economic Development Corporation (CEDC). In the same year he became the chairman of the Tufts New England Center Chinese Youth Scholarship program. In 1985, he was elected to be vice-chairman of the CEDC board. Three years ago he was nominated to be the English secretary of the CCBA.

Wong graduated from Taiwan University with a major in chemical engineering. He earned a Ph.D. from Tufts University. He currently teaches at Tufts as an associate professor in chemical engineering. In 1984, he founded the Biopure Company with colleagues in the biochemical field. He is vice-president of the company as well as a scientific technical specialist.



Bing Wong (left) at his induction as Chairman of the CCBA. Wong's goals for the year include working for a cleaner Chinatown and supporting the goal of affordable housing. He is joined by Sui-Chi Lin, the Taiwan Director General of the Coordination Council for North American Affairs, and Henry Szeto, the former chair of CCBA.

Photo by Carrie Tang

Community Plan *Continued from Page 1*

A "Special study" designation means that the use of the area has been unresolved, either because of future major construction, as in the turnpike and gateway areas also marked "special study" or because the parties involved in the area's use still have to negotiate. Ting-Fun Yeh is confident that an agreement between Tufts, Chinatown and the BRA can be worked out, with each party accommodated. "This area is in the process of resolving different issues based on the good-faith effort to be established," Yeh said. Because both the BRA and Chinatown see housing as the top priority, she predicts that the YMCA site could include a mix of both residential and commercial use. Housing would dominate the site, no matter what other use is included, she emphasized.

Carol Lee, one of the plan's original authors, said that Tufts should not come into heavy contention with Chinatown because they have been informed all along of the coming zoning regulations which implement the plan. The New England Medical Center, she said, predicted the impact of the Chinatown Plan and reviewed all of their plans ahead of time with the CNC. Tufts has taken the risk, and they now must follow Chinatown's guidelines, she said.

With respect to the future of these sites, Carol Lee said she is not worried about negotiating with Tufts. "The special study designation means there is flexibility for both sides."

Community vigilance has its roots in a number of battles fought against both New England Medical Center and Tufts University. The plan was conceived at a time when Chinatown first began to fight back against the medical center's proposal to build a 600 car garage. The city backed Chinatown, a demonstration of its commitment to place community needs ahead of any other agenda. A number of community leaders look to this shift in policy, one initiated in the last eight years under the present BRA administration as a dramatic reversal - a far cry from the early sixties when the city cannibalized ethnic enclaves like the West End in the name of urban renewal, or spliced neighborhoods to build highways, as it did to Chinatown.

Chinatown's Community Plan is written to safeguard these events from happening again, but as a mere document, Chinatown leaders warn, it has a fragile life. "Just because a piece of paper says these things," said Suzanne Lee, one of

the plan's original designers, "doesn't mean they are going to happen. It's a big first step, but it won't happen unless there is action to make it a reality." Continued support from the city and the community is what the plan needs to become a reality, Lee said.

Regina Lee, director of the Asian Community Development Corporation agrees. "The plan sets forth some goals, and a vision of how Chinatown could be like. What the CNC does with the plan is what gives it substance."

While most CNC members welcome the final draft of the plan, and support its stated goals to guarantee a land base for future housing development, council member Robert Guen questions the need for a plan that proposes to protect Chinatown's cultural heritage.

"To me Chinatown exists not because of any zoned regulations, but because people gravitated there, and not always for desirable reasons. They built it because they had to." Numerous Chinese merchants own the buildings they work in, he noted, guaranteeing that Chinatown will continue to exist despite any historic district classification. "It's not just institutional encroachment which ruins Chinatown," noted Guen who pointed out that Chinese landlords were as much to blame as the New England Medical Center for buying out Chinatown's garment industry.

Guen thinks the community has a lot to gain from shedding an "Us or Them" approach to dealing with the institutions. He believes the community itself could sit down with both Tufts University and the New England Medical Center and work out a an agreement with benefits to all. "The community is mature enough and aware enough now that people can sit down together without having a bureaucratic agency do it for them." Guen would like to see a three-way meeting between the community, the BRA and the institution, instead of the BRA overseeing negotiations for the community. Because a number of negotiations involve trade-offs over small lots, Guen said that if all three parties work together, then Chinatown could consolidate these lots and build something on a large scale.

Despite these hesitations, Guen endorsed the efforts of the plan designers and approved its passage at the CNC meeting.

Schools *Continued from Page 1*

Although the board, composed of Chinese parents, has been trying for years to meet with Wilson on the subject

of equity in the school system, only recently did he agree to meet with them.

According to the Chinese Bilingual Advisory Board, Chinese bilingual programs have been overlooked in deference to bilingual programs for other language groups such as Spanish and Vietnamese. Non-Chinese bilingual programs with low enrollment currently run at kindergarten and elementary schools across the city, yet the school system ignored Chinese parents' requests for another kindergarten/elementary program. For two years, the group claims, Chinese bilingual needs were underprojected, and as a consequence, overlooked.

Other areas of neglect include the appointment of Chinese administrators.

Barbara Fields, who oversees affirmative action policies within the school department said recently she is very concerned that there is only one Asian principal in the school system. She hopes the discrepancy will be corrected in the coming year because the Asian population has increased steadily. C.A.

Residents Can Make Holiday Calls

To help celebrate the Chinese New Year, the Asian-American Chinatown Business Association, The South Cove Manor Nursing Home, the Shawmut Bank and AT&T have joined hands to let Boston residents send holiday greetings to friends and relatives in the Far East at no charge.

On Saturday, January 27 and Sunday, January 28, AT&T will provide free international calling services to the Far East and other global points as part of the Chinese New year festivities in Boston. Callers will be able to send their verbal holiday greetings for up to three minutes from telephones located in the Shawmut Bank branch office at 61 Harrison Ave., in the heart of Boston's Chinatown. Phone lines will be available from 9:30 am to 5:30 pm on both days.

People interested in this international calling offer must reserve a time slot at the same Shawmut Bank branch office anytime beginning on Monday, January 22 through Friday, January 26 between the hours of 9 am to 3 pm.

When making a reservation, callers will be asked to provide their name and home telephone number along with the country, code, city code and the local number to be dialed. Reservations cannot be made without this information. Since a large response is expected, there will be a limit of one call per family.

Special thanks to Advanced Electronics and Honeywell Bull for sponsoring the New Year's Edition of the Sampan.

Democratic Caucus

Feb. 3rd marks the date for at least three major Democratic caucuses. Registered democrats meeting from the following wards will elect delegates to the Massachusetts Democratic Convention to be held in Springfield, Mass. in June.

Democrats in Ward 3 will be holding a caucus on Saturday, Feb. 3, at 2 pm to elect delegates to the 1990 Massachusetts Democratic Convention.

Boston's Ward 3, which includes the North End, the Waterfront, the West End, Chinatown and the South End, will be electing 17 delegates and 4 alternates, equally divided between men and women to send to the Convention. The apportioned number of delegates has been allocated on the basis of a formula giving equal weight to the Democratic Party registration and the average vote for Democratic candidates in the last general elections for Governor and President.

William G. Ferullo, Ward

on the first ballot will be elected.

Each candidate will be allowed to make a two-minute speech and to distribute on his/her behalf one sheet of paper listing Committee Chairman will call the caucus at Christopher Columbus High School Gymnasium, 44 Prince St., North End, Boston. The caucus is open to all registered democrats, persons ineligible to register and media representatives. The only persons eligible to participate in any portion of the caucus are those who are registered democrats in the ward or town as of December 29, 1989. There will be no absentee or proxy voting.

Candidates for delegate and alternate must also be present, voting, and give his or her written consent to be nominated. That nomination must be seconded by two persons present at the local caucus.

All ballots will be written and secret.

Continued on Page 4

IN FOCUS

New Year Brings New Challenges

The past year, 1989, saw highs and lows for the Asian community abroad, in this country, and in Boston's Chinatown. Perhaps the most deeply moving event was the rise of the Chinese student movement in mainland China, and its terrible stunting by massacre on June 4th, 1989. Those brave young students, including Wu'er KaiXi and Shen Tong have not been deterred, however. They have been actively building the foundation of revolution for a new China, meeting with other committed Chinese-Americans in Boston to re-group and re-evaluate the impact of their movement in history.

For Japanese-Americans Nov. 21, 1989 marks a milestone: on that day President Bush's finally signed H.R. 2991, the appropriations bill that guarantees redress payment to thousands of Japanese-Americans who were interred in relocation camps during World War II. Payments will start in October, 1990, and will continue up to 1993, but as Jerry Enomoto writes in the *Pacific Citizen*, "the final milestone, of course, will be reached when the last surviving internee receives his or her check."

Among memorable events in Massachusetts was the appointment of Richard Chin as Massachusetts' first Asian state judge. Chin's ascension to state judge has been named as a

significant step in the advancement of Asians not only in Massachusetts, but across the country.

Taking center stage this year in Massachusetts was the budget crisis, the one single event which will determine the advancement of new, under-educated and undocumented immigrants living here and planning to come. Senator Stephen Pierce's legislation to deny benefits to the small number of undocumented persons in Massachusetts extends even further Gov. Dukakis' move to retract the ban on asking immigrant clients to prove their citizenship status as they apply for General Relief. Meanwhile, programs and schools are squeezing by on narrow budgets. The Quincy School Community Council's English as a Second Language program has a waiting list of 1,000. Other programs report a domino effect: students and clients turned away from one program rush to others where they are again, regrettably, put on another waiting list. The result is that fewer immigrants are learning English and other skills critical for obtaining jobs in this present day economy.

The City of Lowell's passage of the "English Only" non-binding referendum was a let down, yet it galvanized com-

munity groups to confront the strong racism hidden in the English Only movement. The Massachusetts English Plus Coalition boldly took on the challenge and looks to a year of educating English speaking Americans on the contributions immigrants make to the community.

At the end of 1989, Chinatown's twenty year dream of building a community center and affordable housing moved steps closer to reality with the approval of funds to begin the development process. Community effort, supported by Chinatown's Beautification Committee, has created cleaner streets, and taken a head start in combatting the impact of the Central Artery on Chinatown.

Other changes have affected the community: the devastating fire last October on Essex Street street which robbed over 100 people of their livelihood and temporarily wiped out Chinatown's wonderful Ming's Market, and the controversial new parent's choice program in the elementary and middle schools which has yet to be proven responsive to parents and children.

In evaluating the progress of the decade as a whole, many community leaders agree on one thing: Chinatown's voice has become stronger, and more articulate. City Hall listens to

Chinatown. The presence of the Chinatown/South Cove Neighborhood Council, and the support and vigilance of numerous agencies in Chinatown guarantee that this community stands up for itself, and sets its own agenda.

In this spirit - the spirit of energy and teamwork that the Year of Horse represents - the *Sampan* invites you as a committed member of the community to share your views on the new year's coming events. We welcome your letters, editorial pieces and telephone responses to any number of issues, such as: the impact of the Chinatown Master Plan; the need for housing, daycare, jobs, and training for immigrants; the need for quality education and recreation for youngsters; accountability in government, and the role of community leaders. We look forward to hearing from you. Happy Year of the Horse.

C.A.

Continued from Page 3

Slate-making is allowed, but no special preference shall be given to slates. There is no quorum requirement for the caucus.

There will be no admission or expense charge at the caucus, although donations may be solicited.

Discrimination on the basis of

race, sex, age, color, creed, national origin, religion, ethnic identity, philosophical persuasion or economic status in the conduct of the caucus is strictly prohibited.

Challenges to the delegate selection process can be filed in writing with the Compliance Review Commission, c/o The Massachusetts Democratic Party, 45 Bromfield St., Boston, Ma. 02108 no later than Feb. 5, 1990.

Registered democrats in Brookline will be holding a Caucus on Saturday, Feb. 3, 1990, at 2 pm. to elect delegates to the 1990 Massachusetts Democratic Convention. Brookline will be electing 44 delegates and 7 alternates, equally divided between men and women, to send to the Convention. Joan Hertzmark, Chairman of the Democratic Town Committee will call the caucus at the Devotion School, 345, Harvard St. in Brookline. The same rules for voting apply as above.

Democrats in Ward 7 will hold their caucus on Feb. 3rd, at 2 pm at the South Boston Veterans of Foreign Wars Post 6536 at 7 Ellery St, behind Andrew Station. They will be electing 15 delegates and 4 alternates, equally divided between men and women. The same rules apply as above.

吉祥如意 財運亨通

*May the year of the horse
bring you great fortune and luck.
Best Wishes for a Happy and
Prosperous New Year.*



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CAMBODIAN COMMUNITY

Brighton Clinic Will Aid Refugees

by Catherine Anderson

second in a series

(Editor's Note: Last fall, The Indochinese Psychiatric Clinic in Brighton, Mass. was recommended by the World Federation of Health to provide psychiatric consultancy services to Cambodian refugees living in Site Two, one the refugee camps on the Thai-Cambodian border.)

Enclosed on all sides by barbed wire, and situated next to land mines, Site Two, the largest of eight refugee camps at the Thai-Cambodian border is a temporary home of mixed blessings for the 170,000 refugees who live there. The United Nations Border Relief Organization (UNBRO) and the World Food Program (WFP) provide minimal security, medical and nutritional needs, but the Thai government's policy of "humane deterrence," maintains purposefully harsh conditions in order to discourage more Cambodians from seeking refuge there.

Camp life itself is often a continuation of the war: sites are shelled, there is no law enforcement or security, women and children often suffer domestic violence. In addition to this everyday uncertainty, most refugees suffer from memories of trauma under the Khmer Rouge. In visits to Site Two within the last year as they prepared a World Federation of Health study of camp conditions, James Lavelle and Richard Mollica, co-founders of the Indochinese Psychiatric Clinic (IPC), and Sveng Tor, one of IPC's co-counselors, documented serious mental disturbances in Cambodian refugees including suicides, domestic violence, as well as the ever present post traumatic stress disorder. These conditions were profound enough to warrant their declaration of a "mental health crisis," in a report published jointly with the World Federation of Mental Health (WFMH) last February.

Numerous factors contribute to the crisis, but long term confinement is named as the most detrimental cause. In 1979 and 1980, after the collapse of the Khmer Rouge, thousands of starving Khmer fled to Thailand where they were first given refuge under the United Nations High Commissioner for Refugees (UNHCR). Today, only one small border camp run by the UNHCR remains, where Khmer refugees are protected by international law and accorded refugee status. The remaining 300,000, including those in Site Two, have been designated by the Thai government as "displaced persons," a benign term with cruel powers - as displaced persons rather than refugees, they cannot obtain permission to enter another country. Many have lived in Site Two since 1985, without hope of resettlement.

For the hundreds of thousands of Cambodians who suffered starvation and torture under the Khmer Rouge, camp life may be one step better, but many see no end to their imprisonment. A return to their home villages is not a possibility right now because many fear that the Khmer Rouge are building a return to power. This January, the Khmer Rouge claimed to have captured the city of Bataambang after a four month long battle in the countryside during the dry season, a time when fighting escalates.

Along with Site Two, Cambodian refugees live in seven other camps along the Thai-Cambodian border, where control is distributed by the KHmer Rouge, the Khmer People's National Liberation Front (Son Sann), and Prince Sihanouk's Group. Thailand, as the host government, establishes regulations and maintains final authority, although the various military forces carry out day to day administration. Since 1982, almost three years after the fall of the Khmer Rouge, the refugees living in these camps have been under the care of UNBRO with the assistance of WFP. These food and medical services are provided by the UNBRO through more than a dozen private voluntary agencies.

Recalling her visit to Site Two last year, Sveng Tor tells the a story of one young woman's terror, a story not untypical of life in Site Two: "She came to the Khmer People's Depression unit and asked for help because she did not want to live with her husband anymore. He wasn't nice to her. Then two men came in like Khmer Rouge soldiers and threatened to kill her and her family if she didn't go back to him. She told us that if she had to go back to him, she would kill herself."

Within the last two years, suicide attempts have doubled at Site Two. Most of the victims are young women, and are the majority of psychiatric cases diagnosed by health workers. The reasons for their depression and hopelessness are rooted in the environment of Site Two, and in their own history of survival during the Pol Pot years.

Only 7 percent of the population at Site Two can work, refugees are given no news of the outside world, their mail is opened, they are not allowed to leave the camp, and must obey a curfew. The camp has no electricity for light or power, and batteries are not permitted. Sixteen families share one latrine, six family members share a space 20 ft. by 12 ft. There are no parks, although UNBRO recently built a basketball court. A rice distribution area alternates as a soccer field.

In the camps, also, children have suffered from such a degree of malnutrition that their cognitive functioning has been impaired. These are the same children who labored under the brutal conditions of Pol Pot's children's army. Other condi-



Dr. Richard Mollica with children who live in Site Two, the largest refugee camp on the Thai-Cambodian border.

tions unique to the Khmer are those who acquired the "dummy" personality - one given to silence, withdrawal and playing dumb in order to fool the Khmer Rouge who deliberately killed people they perceived as too clever or educated. They have a difficult time adjusting to normal life, the IPC states, although their condition should not be confused with severe psychiatric disorders such as psychosis or schizophrenia. Head injuries have long gone ignored by western staff who don't realize the psychological impact of a blow to the head for the Khmer: according to Buddhist belief, the head is the seat of the soul. An injury to the head can not only result in physical damage, but long term depression.

UNBRO has been successful in combatting the rise of disease and in addressing starvation, yet many children suffer from malnutrition, others from skin infections due to the lack of pure water, and respiratory infections because of dusty and overcrowded conditions. Some are saying that these conditions, and the lack of security, should take priority over mental health. Yet the voluntary agencies have formed various support groups to deal with problems originating from psychiatric disorders: the numerous suicide attempts, depression, and violence. The Khmer People's Depression Unit, which Sveng Tor visited is one such group, and the Khmer Women's Group is another. These "de facto" mental health services are poorly implemented, yet their existence bears witness to health workers' intention to take mental health seriously in an area where medical needs compete fiercely. Almost 20 percent of the refugees may need psychiatric services, the IPC claims in its joint study with the WFMH. Because most refugees use the medical services of the camp to seek help for symptoms that might be rooted in emotional distress, the IPC guesses that the connection between medical care and psychiatric care may be closer than realized before.

The practice of psychic healing is not foreign to the Khmer people who for centuries have relied on Buddhist rituals, soothing words of wisdom from the elderly, and the medicinal herbs of the Krou Khmer. These traditional forms of healing, however, have been greatly reduced since the Pol Pot era. Only 340 Buddhist monks live in Site Two, and the majority of them are trauma victims as well. Most family elders were killed off - only 7 percent of the population is over the age of 45.

The IPC's approach to mental health, what co-founder Dr. Richard Mollica, calls a combination of medical, anthropological and medical models was named the method of choice by health workers in the refugee camps at Site Two. The IPC approach stresses cultural sensitivity and attempts to incorporate folk medicine with western approaches.

Since its founding in 1985, the IPC has been attempting to refine its unique approach to psychiatric treatment in a field - torture and trauma psychology - which has been either unexplored or neglected. Through numerous trials, especially the first year when the practitioners realized they had little experience with Cambodian victims, the IPC developed a technique which closely focusses on a patient's personal story of trauma. What they have developed is a therapy which relies on reciprocity: a patient slowly reveals a trauma experience at his or her own pace to a clinician who demonstrates an equal interest in the story's significance. By re-telling story to an active listener who can validate the patient's suffering, the patient often begins to recover.

Centering therapy on the patient's story was somewhat revolutionary, Lavelle explains, "We were taking everything we knew of western psychiatry and turning it on its head to see if it worked. It seemed to have worked." Their approach challenges western models of psychiatry in two important ways: first, both a

co-counselor who knows the patient's culture and language, and a western psychiatrist work together in order to understand the patient's story; and second, common interpretations of trauma and torture survival are suspended so that the counselors can center more intensely on hearing the story. Western theories of torture psychology emphasize survivor's guilt and recommend a strong cathartic re-telling of the story, and then a distancing of it. IPC counselors have found that a forced story will create more damage than it seeks to mend, and that survivors' emotions can be more complex than mere guilt.

Western practices, which often use bicultural counselors as "telephones," rather than cultural interpreters, claims Lavelle, tend to over diagnose patients and stick them in a hospital bed when what they really need is someone who understands their language. In addition, the setting of western psychiatric treatment centers keeps people away. Most Southeast Asians associate shame and embarrassment with a mental hospital. The key to the IPC's success is its location near a regular hospital since most Southeast Asians, in the United States and in refugee camps, will take their emotional problems to a medical doctor rather than a psychiatrist. "We took that idea from the South Cove Medical Center in Chinatown which went right to the heart of the community, where the people are," said Lavelle.

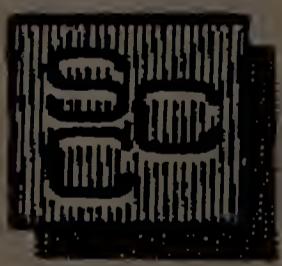
Although the IPC was met with enthusiasm by health workers in the voluntary agencies who provide services at Site Two, they realize the uphill battle which awaits them. The Khmer experience of torture under the Khmer Rouge, and then long term imprisonment in refugee camps - an experience unprecedented in recent years - has sadly created a new culture of hopelessness and dependency. The UNBRO, WFMH, and the IPC all would like to see the Khmer people determine their

Continued on Page 7

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Exhibit Reveals Many Faces of Asian Art

by Antonina Colbert

A collection of portraits entitled "Faces of Asia" is currently on exhibit at Boston's Museum of Fine Arts on Huntington Ave. Consisting of works done by artists from various Asian countries and various eras in the past, it has been compiled from the museum's permanent collection of Asian art.

Walking through two rooms which house the paintings and drawings, one is immediately struck by the variations of methods used. Ink, gold, color, and opaque watercolor are a few of the media used, as well as some portraits done by woodblock printing. The artists have successfully used these media to interpret and paint portraits that also reveal a touch of their own emotions. Yet, each country's distinctive social style of acceptable portraiture is obvious, although influences from

one country can sometimes be seen in the style or content of another's.

The detailed attention given to the actions, garb, and posture of the subject in Chinese painting can be seen in such works as "Portrait of Gu Xianlong." His facial expression is not all that different from the other Chinese portraits in the rooms, but his robes and actions (the holding of a *hu* tablet, a standard accessory in portraits of high officials in imperial China) delineate his identity.

Early Japanese portraits, like many of the Chinese, place emphasis on detail to the status of the individual rather than on a true depiction of facial characteristics. Although Japanese and Chinese portraits both follow a stereotypical standard of content and detail to clothing, it does not reduce these works to a lumper sameness.

Despite these portrait styles, every portrait in the exhibit holds subtle allusions which give them their own markedly personal identity.

A softly done ink brush painting by Sesson Toyo during the Muromachi period and called "Three Laughers of Tiger Ravine" is one such painting. In it are three men believed to be leaders of three main religions of the 4th century China: Hui Yuan (Buddhism), Dao Yuanming (Taoism), and Le Xiuqing (Confucianism). Detail is not placed on the difference between their faces, but on their apparel. A traditional painting, it exudes a sense of well-being and relaxation, a wholeness which some would say reflects much of Japanese religious culture.

The latter Japanese portraits within the exhibit, however, own a markedly different style than the soft brush stroke of

Sesson Toyo's work. Woodblock prints from the late 18th century show a definite emphasis in revealing a personal likeness of the subject. This was lacking in the earlier Japanese portraits of the exhibit. The content of the portraits also show a dramatic change from the traditional religious or imperial subjects of the past. Popular figures such as those in Utagawa Koyonanga's "Scene from the play 'Gachi Sumo Uchiwa No Ageha'" reveal detailed attention to the varying facial characteristics. Japanese portraits are a large part of the exhibit and reveal the changes which Japanese portraiture has undergone.

Indian art has also undergone changes in its history. The many portraits from the Mughal court included in this exhibit are done in a distinctly different style from those of any other country except for Iran. Unlike most

portraits from China and Japan, many of the Indian portraits contain a large amount of background detail which is both intricate and exquisite. The clear cut lines of the ink drawings and paintings reveal a European influence. The precise and colorful portraits which have been attributed to Manohar, an Indian painter from the Mughal court, show an attempt at creating a personal likeness. Another very realistic sketch is titled "Dying Inayat Khan." It is a haunting and sparse portrait of Inayat Khan on his death-bed, with no attempt made to hide the ravages of opium and wine upon his gaunt body.

"Faces of Asia" is an enjoyable exhibit that will be shown through February 18 at the Museum of Fine Arts. One leaves it with a definite understanding of Asian portraiture through the ages.

ARTS

Jan. 19-March 11: Institute of Contemporary Art Special Video Programs "Making News/Making History: Live from Tiananmen Square." Contrasting the students' exuberant self-expression - personally collected with jerky hand-held camcorders - to China Central Television's national news broadcast shot by the ever-present surveillance cameras, this news breaking installation places medium/media into focus dealing with the confrontational relationships - individual vs. government, alternative information vs. megamedia. At the same time, the ICA will present daily shows of "Paper Tiger Television Exclusive Report: How was History Wounded?" by Shu Lea Cheang and Jun Jieh Wang. Chinese with English subtitles. An analysis of Taiwan's media response to the Tiananmen incident. For more information, call: 266-5152.

Dec. 1-Feb. 18: Faces of China, sixty portraits, ranging in format from small Indian miniatures and Japanese screens to hanging scrolls and Chinese handscrolls will be featured at the Museum of Fine Arts, 465 Huntington Ave. Boston, Ma.

ANNOUNCEMENTS

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Multilingual HELP-Line provides telephone information and addresses questions regarding AIDS, immigration and citizenship. Call (508) 688-HELP for assistance in Spanish, Vietnamese, Khmer, Arabic, Hindi, Tamil, French, Malayalam, Thai, Gujarathi, and Laotian. Sponsored by the International Institute of Greater Lawrence.

Jan. 28: Vietnamese New Year of the Horse: Tet Canh Ngo

Celebration at the Quincy School, 885 Washington St., from noon to 3 pm. Tet is a very special time for the Vietnamese, a time of communion between the living and the dead, a time of hope and renewal. The celebration will feature, after a ceremony of respect for ancestors, a great variety of songs and folk dances.

Feb. 3: Welcome the New Year with Your Fancy Steps Boston Chinatown Post 328 is having a party which helps you to step into the new year with a nostalgic evening of ballroom dancing. Donation is \$5 per person. At the Chinese Merchants Building, Boston Chinatown Post Quarters, 20 Hudson St., 4th floor. Snow or shine. Tyler St. Boston. At 5 pm.

Chinatown Boys' and Girls' Club Activities: Discovery Program, arts and crafts, every Tuesday and Thursday, 4-6 pm. Tutorial and Counseling Program, elementary, high school, and first year college students, preparations for

PSAT, SAT, and Achievement Exams, help with College and Financial Aid application. Job Access Program, assistance in job training and placement. For more information, contact Joe Tam: 426-0545

Feb. 4: Dragon Dance Parade The parade will begin at noon and activities should last until 4 pm. Streets will be blocked and there will be no parking on the following streets: Harrison Ave, from Essex St. to Kneeland; Tyler St., from Beach to Kneeland; Hudson St., from Beach to Kneeland; Beach St. from the Artery to Washington St.; Oxford St., from Beach to Essex, and Edinboro St., from Beach to Oxford. The Central Artery off-ramp at Beach St. will be closed from 12 to 4 pm. The ban on fireworks will be strictly enforced by the Fire Department and Inspectional Services.

Feb. 10: Asian Cultural Festival at Beechwood Community Life Center in Quincy From 12:30 pm to 4 pm, dancers and musicians from China and the Philippines will perform at the Beechwood Community Life Center on 225 Fenno St., Quincy, to celebrate the Chinese New Year. Other artists and vendors are also expected. The event is free.

Thanks to the many supporters of Sampan. A special thanks to those who helped with the New Year's edition: Mei Yen, Florence Tow, Gloria Chin, Susan Dao, Amy Sutter, and Antonina Colbert. We are pleased to feature David Wong, a free-lance photographer in this issue.

The next issue of Sampan will be published on Feb. 21, 1990.

Press releases and advertisements which require translation, typesetting or artwork are accepted up to Tue., Feb. 13 at 5 p.m.

Camera-ready advertisements are accepted up to Fri., Feb. 16 at 5 p.m.

The Sampan

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Quaker Meadows Apartments 65 Memorial Park Drive Lynn, MA 01902

Located at Green Street and Chestnut Street/Memorial Park Drive, Lynn, Massachusetts, Quaker Meadows Apartments offer one and two bedroom apartments for low income family and handicapped persons.

Rents are based on income. Please request applications in writing to the above address.

Financed by the Massachusetts Housing Finance Agency, units are available on an open occupancy basis.

Owned and professionally managed by Corcoran, Mullins, Jennison, Inc.

Equal Opportunity Housing



Riddlebrook Apartments RFD 2, 70042 West Street East Douglas, MA 01516

Located in East Douglas, Massachusetts, Riddlebrook Apartments offer one and two bedroom apartments for the elderly and/or handicapped persons.

To receive an application write to the above address.

All units are assisted by Farmers Home Administration and HUD Section 8 Program and are available on an open occupancy basis to low income applicants.

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Equal Opportunity Housing



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MIS DEPARTMENT OPENINGS

Challenging opportunities exist within the authority's MIS Department. Nine major systems with over 40 applications are to be developed and implemented during the next 26 months. The newly defined department needs a variety of seasoned technical professionals for its start-up operation.

MIS Training Specialist II

Four to seven years of experience required in developing courseware and documentation including instructional materials in support of software applications operating on minicomputers and DOS/APPLE microcomputers. Diverse training portfolio on traditional business or scientific applications is required such as: Human Resources, Financial, Procurement, GIS and/or SPSS, proficiency with wordprocessing, database, spreadsheet, statistical software & net- works is desired.

MIS Technical Writer

Designs and writes system and user documentation and training manuals for software applications developed by Department staff. Project management experience utilizing outside documentation consultants required. Three to five years of technical writing experience with an emphasis on Structured Design Methodology preferred. A diverse writing portfolio required.

MIS Training Specialist I

Three to five years of platform instruction experience in mini- and/or microcomputer software required. Proficiency with Wordperfect, Lotus 1-2-3, Hypercard, and DBASE III preferred. Experience in courseware development desired.

Computer Operator I - Production Processing

Monitors and supports computer processing. Performs operator maintenance, coordinates utilization of input and output, and report distribution. Conducts periodic back-ups and schedules machine utilization for production processing and interactive users. Two to four years of experience with Hewlett-Packard minicomputers required. Experience with Multi-CPU, Multi-vendor environment along with MPE-XL, OMNISPOOL, MAESTRO and TAPES preferred. This is a second shift position.

Computer Operator I - User Support

Monitors and supports computer processing with the main focus on the need of the interactive users. Coordinates utilization of input and output, and report distribution. Schedules utilization of resources for interactive users and production processing. Requires intensive contact with users for scheduling system activities such as STORES and RESTORES. Two to four years of experience with Hewlett-Packard minicomputers required. Familiarity with scheduling, MPE-XL, MPE-V, BSP, HP MAIL, and DESK along with third party packages such as MAESTRO, OMNISPOOL, INFONET, and TAPES. Exposure to a large local area network helpful.

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To learn more about this program, just attend an information session, held every Tuesday at 1pm and 6pm in our Admissions Office. Take the Red Line to JFK/UMass Station and our free shuttle bus to the Harbor Campus. Please call us to reserve space in a session, or to obtain more information, at 287-6000.

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To arrange for a personal interview, contact:

Richard P. Yee
Administration/Finance
WODS-FM, CBS Radio
30 Winter Street
Boston, MA 02108

Cobble Hill Apartments 84 Washington Street Somerville, MA 02145

Located in Somerville, Massachusetts, Cobble Hill Apartments offer one and two bedroom apartments for the elderly and low income families. There are also units specifically designed for handicapped persons.

Rents are based on income. Please request applications in writing at the above address.

All units are assisted by the HUD Section 8 Program and are available on an open occupancy basis.

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By: January 29, 1990

Keystone Apartments 151 Hallet Street Dorchester, MA 02124

Applications are available to qualified elderly applicants for one and two bedroom units located in Dorchester, Massachusetts.

Rents are based on income. Please request applications in writing at the above address.

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議決成立專門事務委員會

澄清有關吾爾開希

不實言論

民主中國陣線於八九年十二月十日結束了在紐頓召開的第三次全體理事大會，在最後一天的新聞發佈會中公告了五天會議中所決定的事項，包括擬定民陣理事會的工作條例，及重整財務管理制度。

民陣理事會決定成立七個專門委員會：①外交政策事務委員會，主任陳一諦；②大陸政策委員會，主任嚴家其；③台灣關係事務委員會，主任黃偉城；④留學生事務委員會，主任楊建利；⑤人權事務委員會，主任廖大文；⑥諮詢委員會，主任李鍾洵；⑦籌款委員會，主任萬潤南。

理事會並議決撤消民陣在波士頓的辦公室，而副主席吾爾開希會於一九九〇年一月一日起請假五個月。吾爾開希在新聞會議中即時表示，他請假是因為需要專心於目前在哈佛大學的學業，半年以來辛勤人數約三十餘。

民陣駐北美負責人金岩石作報告稱，民陣在全世界有會員一千六百多人，共成立了八個國家分部，法國為總部，分部有美國、德國、澳洲及日本等。現時全美會員佔八百人，有支部十四個，分佈各大城市，美國分部將於二月正式在華盛頓成立。

金岩石解釋，民陣會就分部、支部與總部的關係上作詳細討論，最後表決分部採取獨立鬆散自由運作的方式，任何地方超過會員三人，即可自行成立支部，金岩石又透露，民陣已議決取消在香港設立分部或聯絡處，由於香港政治環境不利，香港政府現時仍拒絕民陣人士入境，吾爾開希的中國學生運動研究中心，將由全美學自聯、中國民主聯盟及民陣合辦的現代中國研究中心(Center For Modern China)所取代。民陣並決議將楊中美在日所辦的「民主中國」定為民陣的正式雜

人民可自由發出真正的聲音時，也同時為

的工作對他的學習有嚴重影響。

此外民陣監事會主席錢達，亦於會議中正式對外澄清兩個月來某中文報刊對吾爾開希所作的不實報導，錢達說，經過監事會的徹底調查，發現吾爾開希並無個人貪污問題。十月初吾爾開希邀請民陣一些理事及各地學生組織負責人到來波士頓，費用出自一位華僑，捐款是指明須作非政治用途，目的只想吾爾開希休息散心，故

貪污問題。

月初吾爾開希邀請民陣一些理事及各地學生組織負責人到來波士頓，費用出自一位華僑，捐款是指明須作非政

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中華公所全體職員。左起：核數陳澤洲、外交李仁輝、主席黃炳鏐、北美事務協調會波士頓辦事處處長林水吉、前任主席司徒彥鏗、秘書湯燦華、財政陳鴻錫。

— 黃元攝 —

中華公所於一月二日(星期二)下午
一時在中華公所禮堂舉行慶祝元旦及中華
民國開國七十九週年紀念大典，並同時舉
行新舊職員交接典禮，卸任主席司徒彥鏗
將中華公所印信交予新主席黃炳鏐，台灣
北美事務協調會波士頓辦事處處長林水吉

出席典禮，主持監交印信及致詞。
中華公所本年度之職員乃於八九年一
月十五日選出，各職員為主席黃炳鏐、書
記湯燦華、外交李仁輝、財政陳鴻錫、核
數陳澤洲。

長敏，蔣邵啓屏，葉繆美玲，許王啓華。
羅威爾區華人聖經教會，辦公室：
9 Phoebe Ave., Lowell MA 01854
(五〇八)四五九一五一八八。

— 許王啓華供稿 —

新主席黃炳鏐正式上任

中華公所新舊職員交接典禮

羅威爾區華人聖經教會
華裔女教友指導小朋友
製作聖誕樹飾物

這是一株獨特的聖誕樹，它有七尺高
，上面掛着全是「摺紙手工」的裝飾品。
一群羅威爾區華人聖經教會的婦女，
特別抽空到彼得來利學校(Peter Reilly
School)教導一百多位三年級的小學生，利
用中國摺紙藝術來做聖誕樹的裝飾品。這
個態度的本身，確實代表了聖誕節的真正
意義。

幾乎快有一年了，每個星期日，有來
自羅威爾區，甚至也有來自新漢普雪州的
中國家庭，都到彼得來利學校來，參加由
劉錦樞牧師主持的主日崇拜。為了表示對
學校的感激，教會的婦女們特意利用一小
時的時間，向學生們教導摺紙手工。並且
為了孩子們可以有適當之處顯示他們的作
品，教會特意捐送一株七尺高的聖誕樹。
小學生們在一群華裔女士們的細講細
教之下，做成各種星星，圈圈，綉珠等摺
紙飾物，然後掛在高大的樹上，琳瑯滿目。

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- 黃元攝 -

前華珍酒家股東聯合捐贈二萬元
予中華頤養院老人歡渡中國新年

前華珍酒家股東捐贈二萬元給中華頤養院籌募基金會，捐款將用作院民歡渡中國農曆新年的經費。捐贈儀式於十二月二十七日中午在中華頤養院舉行，由陳毓璇、陳毓禮代表將善款交予中華頤養院院長許佳儒。陳毓璇為前華珍酒家董事長，也是中華頤養院的創辦人，現為該院董事會副主席，一向熱心公益事務。他在捐款時表示，「這微薄的捐贈是我們感激社區的表示和回饋。華珍酒家三十年來得到社區的支持而興盛，此次捐款只是一點回饋，我們樂意如此做，也希望這是個開此，對該籌募基金會有外，不能用做像節慶活動等的額外支出。華珍酒家陳毓璇及家族的慷慨捐贈，將使本院民在節慶日，有較豐盛的食物、較豐富的節目、來慶祝佳節。」

中華頤養院四年前創設，共有一百名院民，其中六十五名為華裔。該院董事會後，院方可無經費顧慮地籌辦中國新年，舉辦慶祝活動，捐款將用來購買中國食物，舉辦慶祝派對，準備獎品，放映中國電影等。

黃元攝

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台灣藝術專科學校紅虹粵劇團美國巡迴演出，於一月十日抵波士頓，假紐英崙大廈演藝廳演出一場粵劇「刀蠻公主」，在僑界合力支持下，全場滿座。紅虹因獲紐約美華藝術協會頒贈一九九〇年亞洲傑出藝人獎之榮譽，乃特別安排全美巡迴演出，以慰僑胞。公演計劃在去年九月前已定，但波士頓之宣傳工作則遲至一月三日才開始，以至一星期間未能倉卒售出戲票，及一月八日中華公所閉會時，財政陳鴻錫報告，座位八百，門票僅

售出二百餘。中華公所乃決議將所剩門票贈送中華耆英會及屬下議員團體，為求僑界朋友踴躍出席，以撐熱鬧場面。「刀蠻公主」是紅虹的母親紅娘女之名劇，紅虹得母親真傳，唱腔極為酷似，功夫身段更是青出於藍。紅虹當晚演出落形銀紙牌，共一千二百元給紅虹，中華公所頒贈錦旗和紅包，市長費林由華裔聯絡員李健遠代表致送紅虹祝賀獎狀。

宋明怡



刀蠻公主劇中紅虹（左）演鳳霞公主，陳劍峰（右）演馮馬孟飛雄，最右為太監和宮女。

—宋明怡攝—

第一屆「中國近代作曲家作品發表」音樂學院舉辦

譚嘉陵

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馬友友張萬鈞為中華藝文苑舉行演奏會

朱蓉

中華藝術協會

獲贈牛頓藝術獎助金

世界著名的大提琴家馬友友邀請了張萬鈞與其他兩位中國音樂家在一九九〇年

四月廿日舉行音樂會，一則為中華藝文苑十周年誌慶、二則為藝文苑的一項新計劃

啟幕。

馬友友四年前加入中華藝文苑的理事會，一年半以前，他在執行委員會議中建

議設立一項鼓勵青少年致力音樂美術的計

劃。他認為麻州大多數公立學校沒有音樂

美術的課程，一般學生對藝術與人文不予以重視。而藝術與人文是人類不可或缺的精神糧食。如果藝文苑能設法鼓勵、提倡、培養青年人在這方面的興趣是極有意義的。

同時，馬友友關心亞裔青年的前途問題。亞裔在美國社會中的成就一般比例上相當高，但仍有不少青年的態度消極悲觀，認為身為少數民族，受到不少的阻礙。馬友友希望以他自己與其他音樂家如張萬鈞為例，鼓勵青年排除障礙，發揮自己的才能，獻出自己的特長。

經過一段時間的商討、策劃，藝文苑

決定在麻州推動「青年作曲家與青年美術家」計劃。第一年舉行兩項比賽，第一名獲選的作曲者除獎金與獎牌外，其作品將由馬友友在四月廿日的音樂會中演奏。優勝的美術設計則印製成海報及節目冊的封面。各組選出三名優勝者。

比賽的消息已於八九年十月底送到一千五百所學校了。中學限參加作曲比賽，小學參加設計。藝文苑正在商請專家為評審員。

今後每年，「青年作曲家與青年美術家」計劃以不同的方式進行。內容雖各不同，宗旨却貫徹如一：激發青年人對音樂美術的興趣，鼓勵亞裔青年放遠目光，立大志做大事。

由於這次的音樂會意義深遠，所以選

擇了位於華埠的昆市學校為演出地點，而不選交響樂廳或王氏演藝中心。這個地點不僅具有象徵的意義，也使少年聽眾倍感親切。

此外，馬友友、張萬鈞並將在四月廿

日晚八時在藝文苑舉行一場募捐音樂會，

為上述計劃籌款。

牛頓藝術獎助委員會在牛頓市，牛頓

藝術獎助委員會在寫給藝協總幹事陳玉律

的一封信中，說明獲贈獎助金單位的名單

，是由麻州藝術委員會核定的，他們希望

在舞臺旋律中，體味出中華民族文化的優

美；她也組織成人四重唱，藉着歌聲，來

傳揚中華文化。其中最突出的，是經她創

辦訓練，現在中華藝術協會旗下的青少年

民族舞蹈團。這個舞蹈團廣受歡迎，經常

受到各界邀請表演，去年聖誕節晚會上，

陳玉律十二年前來到美國，即定居在

麻州牛頓市。十二年來，她教授鋼琴，培

育培育下一代的鋼琴家；她教民族舞蹈，

使不少華裔青少年雖然生長在美國，但能

在舞臺上展露頭角。

陳玉律從不以成就自滿，她說：「你

們長大而不得不離開您時，我們不會忘記

您，也希望您不要忘記我們」。

陳玉律從不以成就自滿，她說：「你

Good Luck and
Happy New Year

Jeanne M. Fong
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創造華埠歷史新一頁

社區控制自身未來發展

普羅民衆對計劃未有了解

張慧清

籌劃二年多的華埠社區計劃及新的華埠土地使用法則已接近完成的階段。無論該計劃和法則是否為華埠居民及商戶所了解，或其內容是否全為華埠不同的社區團體所接受，華埠社區計劃及新的土地使用法不用置疑為華埠創立一個新的歷史意義。

華埠本身首次有機會控制社區的未來發展。

前華埠南灣社區議會共同主席，現為華埠房屋土地小組成員的李真美認為華埠社區計劃及新的華埠土地使用法則創下華埠社區歷史發展的重要一頁，是第一個計劃，使華埠有權控制社區未來的發展，而且基本上是獲得社區人士的支持。

在該計劃及新法規中，李氏最關注是

規劃開發特區(PDA)。

她說，其他所

規劃的地區已興建有大樓，但規劃開發特

區是有待開發，沒有建築物的存在，儘管

該區的高度的限制(華埠門樓區)是三百

呎，假若四個大型計劃在此興建，對於華埠會造成很大的影響，故她希望所有規劃

開發特區要有較多和詳細的發展控制。

現任華埠南灣社區議會共同主席陳耀庭認

為華埠社區計劃及土地法則，可使社區坐

在「司機位置」一般，對於未來的發展有表

達贊成或反對的權力。

總括來說，陳氏認

為華埠社區計劃是

一個好計劃，目標是

指

向社區的福利。

但陳氏却對於上空發展權方面甚表關

注，而在華埠社區計劃中却沒有詳盡論

及居住在夏利臣街的陳耀庭，在從華埠

等階層和專業人士回歸華埠居住。

他稱，

華埠社區計劃是一個開始和正確的方向以

吸引中等階層和專業人士。

現任華埠南灣社區議會共同主席陳耀

示欣慰。

他說，該計劃是由第一屆社區議

會發動，其間有二屆社區議會的議員、重

建局、社區機構及華埠人士等參與，可算

是表達社區人士一致的意願。

然而，對於部份華埠居民及商戶來說

，所知道的華埠社區計劃及土地法規只是

一知半解，甚至乎不感興趣。

一位居住在華埠尊尼閣的劉先生，他

所了解的華埠社區計劃只限於A、B、C

地段的發展。

他表示，社區的興建計劃或

規劃計劃，皆發展很慢，而且很多時只是

在於談論和籌備，沒有實際的行動，令人

很容易忘記有這些計劃的存在。

此外，一位居住在君子樓的羅姆及另

一名住在泰勒街的黃先生皆表示，他們根

本不知什麼是社區計劃。

羅姆更表示對此

沒有興趣。但黃氏却認為有計劃發展華埠

是一件好事。當談及華埠社區計劃鼓勵大

型的發展在華埠邊沿區及規劃開發特區時

，黃氏却認為有關方面應該實際提供地方

方便華人發展商業。他舉例說，平價市場

被大火燒燬後，東主一直找尋適當地點在

華埠重建，可見實際提供發展用地，是有

助華人業務的發展，而不是單單鼓勵或規

劃。

一名不願透露名字的華埠餐館行業人

士稱，他沒有留意華埠社區計劃和土地法

規的發展，且根本不了解該計劃和法規的

重要性。對於華埠社區計劃鼓勵小型商業

在歷史華埠區發展時，該名人士表示，對

他的餐館的發展沒有什麼的影響。但在華

埠的發展沒有什麼的影響。但在華

埠的發展沒有什麼的影響。但在華</



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談「馬」之美術

馬長久以來即廣為人們鍾愛。其壯碩矯健的體型與飛快奔騰的能力，不僅自古以來具有實用的價值，而且馬所獨具的英偉莊嚴的神情，更使牠往往成為令人刮目相待的一種富靈性的動物。哈佛大學美術史系教授巫鴻說，馬是中國藝術上一個重要的題材，從馬在中國美術史中所歷經的種種不同的表現方式，可反映出中國當時真實的生活狀況，並顯示了藝術與政治經濟和哲學思想的密切關係。

巫鴻指出，目前仍無法推斷出中國最早以藝術形式表現馬的年代，但至少在西周出土器物中已經有一件以具體馬形製成的銅器，是裝酒的尊壺，馬前腹刻有一篇銘文，可推斷為西周中期時代祭祀用的酒器。

至今發現最大量影塑的馬是在陝西省的秦始皇陵墓，馬以陶泥影製而成，高大逼真如真馬，與陶俑結合成強大的軍隊陣容，守在陵墓的外圍。陶俑和陶馬無論體型和面貌均極盡酷肖真實，充份顯示當時的寫實主義精神。

秦始皇墓旁又發現兩匹銅製的馬車，較真實體積為小，其鑄製之精緻令舉世驚嘆。馬車上飾有雲紋，美術史家暫推測馬車為載負靈魂升天之用。秦漢出土的墳墓中常見有馬車，浮雕或畫在壁上，也有立體的雕塑。馬車是秦漢墳墓中一項特別重要的陪葬品，因為秦漢時代宗教神仙觀念盛行，人們相信死後靈魂升天之說，馬車是運載靈魂上天的主要工具。

除了神仙之說，漢朝皇帝並相信「瑞」，即天上偶然所出現的奇特幻象，當時的人認為那是上天對人間昭示。某種吉祥的預兆。而其中最重要的一種祥瑞就是天馬——背上長有翅膀飛行天上的神馬。漢代歷史上有不少因看見天馬祥瑞而舉慶祝的記載。舉世馳名東漢出土的銅製「馬踏飛燕」雕像，便是以天馬為概念的造型，天馬凌於飛燕之上，飛得比燕子更快。

天馬的概念深入地影響了以後的中國傳統繪畫，其特點重視「神」多於「形」。列子一書中記楚王令九方臤尋好馬，結果尋來一匹瘦弱不堪的母馬，九方臤解釋道，看馬最重其精神，外形為次，後來該馬果然變為一匹神馬。這故事深為後代畫家所用，畫馬主要畫其精神，骨肉外形乃次之。

唐·韓幹名畫「照夜白」，藏台北故宮博物院。

觀念，不在乎馬畫得像不像真，而在乎能不能畫出馬的神。

唐代畫家韓幹，以畫馬著名，他最重畫大盛，馬亦成為唐代繪畫中一類專門的題材，而判別畫作的優劣，即根據上述的

在秦漢時代以雕塑為主要的美術表現形式，到了唐代則由繪畫所取代。唐代繪畫大盛，馬亦成為唐代繪畫中一類專門的題材，而判別畫作的優劣，即根據上述的

了畫家故意不重視刻畫形體，而欲突出馬之精神的意向。全畫最動人之筆是馬的眼睛，照夜白被拴在一根柱子上，它欲掙脫，脖子努力往後仰，眼睛奇大，眼珠子朝

上，馬頭則較為封閉，絲綢之路已不通行，馬亦缺乏；宋代思想務實，不尚神靈之說，種種原因下，宋代以馬為題材的美術品不多，也只有幾位著名畫馬的畫家。其中最有代表性是北宋末期李公麟，他所作的百馬圖、牧馬圖表現了宋代文人畫的特色。

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到二十世紀初期，在現代中國藝術中頗負盛名的畫家徐悲鴻，尤愛畫馬，且特別喜歡表現激烈奔騰的馬。徐悲鴻在巴黎學畫，把西方的繪畫技巧結合中國的水墨畫，把西方的繪畫技巧結合中國的水墨畫，代表了自二十世紀初藝術開始走向中西結合的潮流。他的馬，肌肉骨骼寫實，明暗立體感強，完全是西方的表現方式，而运用了中國水墨來製作，他的畫風及意圖正是許多現代畫家的共同傾向。

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受傷，將軍為馬拔箭的情狀，栩栩如生。早年美國古玩商人欲偷運昭陵六駿石壁到美國，但石刻太大，無法整體運送，便將之砸成碎塊，逐件帶出，後來雖被發覺而中止，但兩塊石壁已抵美國，現藏於費城藝術博物館內，自此昭陵六駿僅餘四駿留存於中國。

盛唐期間，舞樂昇平，馬也便成為供宮廷遊樂的角色。唐玄宗時，馬在宮中被訓練能喝酒、跳舞和表演雜技。在西安發現一個酒杯，上飾有一匹跪着的馬，脖子上有彩帶，嘴間啜着酒杯，反映了唐代歷史中一段享樂奢華的事實。

唐代馬之流行與絲綢之路息息相關，絲綢之路通往新疆、波斯及歐洲，交通工具除了駱駝，還有馬匹。出土的唐三彩中馬都是脖子長，高大英俊的中東馬，正是唐代絲綢商旅常用的馬匹。

唐朝是馬的藝術之最盛期，它超出了秦漢時代用在陵墓裏的裝飾或陪葬物，成為唐代高級藝術品的重要題材。

相比於唐代國際交通的暢達，宋朝的門戶則較為封閉，絲綢之路已不通行，馬亦缺乏；宋代思想務實，不尚神靈之說，種種原因下，宋代以馬為題材的美術品不多，也只有幾位著名畫馬的畫家。其中最有代表性是北宋末期李公麟，他所作的百馬圖、牧馬圖表現了宋代文人畫的特色。

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